



THE

TRIBAL SYSTEM

IN WALES



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IN WALES

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THE TRIBAL SYSTEM IN WALES

BEING PART OF AN INQUIRY INTO
THE STRUCTURE AND METHODS OF TRIBAL SOCIETY

BY

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(SECOND EDITION, WITH AN INTRODUCTORY NOTE ON
THE UNIT OF FAMILY HOLDING UNDER
EARLY TRIBAL CUSTOM)

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INTRODUCTORY NOTE

TO

THE SECOND EDITION

*ON THE UNIT OF FAMILY HOLDING UNDER EARLY
TRIBAL CUSTOM.*

IN publishing a second edition of this essay on the 'Tribal System in Wales' something seems to be needed by way of explanation and apology for its reprint without material revision.

It is nearly nine years since the first edition was published and it has now been for some time out of print.

As was stated in the preface it was a part only of a wider inquiry. Its object was intentionally restricted to the study of the tribal system in Wales preparatory to the extension of the inquiry to other tribal systems.

This course was adopted in the hope that the previous study of the strictly Welsh evidence might be used as a key to the understanding of Germanic tribal custom, and so eventually aid in the elucidation of some of the difficult problems involved in the conditions of early Anglo-Saxon society.

The results of this extended study have been published in a separate volume, 'Tribal Custom in Anglo-Saxon Law,' and it seems appropriate in reprinting this essay after so long an interval briefly to refer in a preliminary note to the chief points upon which fresh light may have been thrown back upon the Welsh tribal system.

It may appear at first sight to the reader that the better way would have been to have re-written this volume. But the premature use of comparative evidence has its dangers, and it seemed to be the wiser course to adhere to the original intention, and to leave the separate statement of the Welsh evidence with all its imperfections substantially unaltered.

At the time when this essay was written there lingered in the minds of students a not unnatural mist of suspicion as to the reality of the conditions of tribal society described in the Codes and legal treatises collected in the two volumes of the 'Ancient Laws of Wales.' A good deal of it was, I think, dispelled by the facts recorded in the Denbigh Extent. Results of tribal custom described in the 'Ancient Laws' were here found to be recorded in detail as still existing at the date when the survey was made. In particular it became clear that the unit of holding was the family unit of the 'wele' or 'gwely.' And the description of the gwelys by the surveyors was definite enough to dispel any mist of unreality which had hitherto surrounded them.

It is not too much to say that a definite conception of the Gwely as the unit of tribal holding is as essential to the understanding of Welsh tribal

custom as was that of the Virgate or Yardland to the understanding of the English village community under the open field husbandry of the manorial system.

But it is not easy, from modern points of view, to realise what this unit of tribal holding was and what the methods and internal rights of its members may have been.

Professor Maitland has pointed out that in records of common law and custom features may well be included belonging to different periods and stages of legal thought and economic conditions; so that the whole body of custom as recorded could hardly have all of it been in force at any one time.

This important consideration certainly applies very forcibly to the statements of Welsh custom as to the gwely and internal rights of its members. As contained in the Codes and Extents they do not always appear to be consistent. Therefore any light that can be borrowed from comparison with other more or less similar or corresponding units under Germanic custom must be helpful to the student of Welsh custom. He will approach the study of the Welsh tribal system with all the more confidence if already aware that it is not to be regarded as an isolated phenomenon in history.

The Welsh Extents disclose to us a family group, limited to the descendants of a great-grandfather, holding together the family share in tribal rights and occupation of land as a united body, still generally under the name of the great-grandfather as chief or head of the gwely although he may long have been dead.

As regards the internal rights of the members of the family group the Codes agree in describing three successive periods of equal division.

(1) On the great-grandfather's death there was to be equal division *per capita* in the next family grade: that is, between his sons as brothers; (2) after the death of all the sons there was to be a like equal division in the next grade *per capita* among grandsons as first cousins. Lastly (3), after the death of all the grandsons there was to be a like equal division *per capita* in the third grade between great-grandsons as second cousins.

These were the rules for what was called 'tir gwelyawc,' *i.e.* land of the 'gwely.' It seems clear that the ultimate right of division among great-grandchildren, as second cousins, *per capita*, made necessary the continuance of the family holding till the final division took place. But at first sight it may well be a puzzling question what took place at the final division.

There might be twenty or forty second cousins. Did the original gwely split into as many new gwelys? I think not. Let us suppose that the great-grandfather had three sons, A, B, and C, and that three of the second cousins at the final division were grandsons of A, and ten of them grandsons of B, and twenty of them grandsons of C. There would be thirty-three second cousins but there would only be three new gwelys. The gwely of A (sometimes called in the Extents 'the gwely of the grandsons of A') would take $\frac{3}{33}$ of the family rights. The gwely of B (or the grandsons of B) would take $\frac{10}{33}$. The gwely of C (or the grandsons of C) would take

$\frac{20}{33}$ of the family rights. The members of each of the new gwelys, not being, as between themselves, second cousins, would hold their shares as undivided family holdings until, in another generation, the final division in their gwely among second cousins would take place.

That something like this was what happened is confirmed by the frequent mention, in the Extents, of the 'gwelys of the grandsons of so and so.'

Thus the process would be continuous and might go on for ever.

Now that this unit of tribal or family holding had something like a counterpart under Germanic tribal custom is in itself an instructive and interesting point. There is clearly traceable in the Norse, Frankish, and other laws, something like family ownership by groups of blood relations contrasted with what we may roughly call individual ownership.

In the title *De Alodis* of the Lex Salica there is direct allusion to the ultimate division of the land of the 'alods' or family holdings *per capita* amongst grandsons and great-grandsons. And clauses relating to the family holding or 'alod' occur also in the Riparian law and that of the 'Angli and Werini.' The 'odal' holdings under the ancient Norse laws also present many traits of family rather than individual ownership.

The general resemblance between the family holdings of Celtic and Germanic tribal custom need not be a matter of surprise.

It was suggested in this essay that the rules of Welsh custom as to family holdings may, after all, have been the outcome of the *family solidarity*

naturally resulting from early conditions of pastoral as contrasted with later agricultural life. And without direct connection similar causes may have produced similar results elsewhere.

Under Norse and Anglo-Saxon Law, no less than under Welsh custom, the status of strangers in blood is found to rise step by step as generation after generation a more and more perfect kindred grows up around them to swear for them and defend them. In fact, the existence of a family or tribal solidarity not only underlying the family group to the fourth degree of blood relationship as in the *gwely* but also extending to seventh and ninth degrees of kinship has to be recognised under Germanic as well as under Welsh tribal custom as the foundation of the rules regarding personal status and land-holding.

The root of this family solidarity may have been originally 'ancestor worship,' or perhaps the regard for ancestors, at the date of the laws, may be sufficiently explained as the feeling naturally resulting from the family solidarity without its being necessary to exaggerate it into a religion.

It is not needful to decide which was the cause and which was the effect. It is only necessary to refer to the pages in which the gifted Swedish novelist Selma Lagerlöf¹ has described the family and almost tribal instincts of her hero Ingmar-Ingmarson to understand how even now in Scandinavia the family bond in the popular mind may include ancestors as well as their living descendants. She describes how the conscience of the living Ingmar has for its appeal

¹ In her '*Jerusalem*.'

and sanction the approval of the 'great Ingmars' in the other world whose presence is sufficiently vividly realised to make it natural that they should be consulted in emergencies, especially when the honour of the family is at stake.

This description of the realisation of family solidarity in modern Scandinavia may help to the understanding not only of the family character, of odal holding under the old Norse laws, but also of the continued unity of the Welsh family holdings long after the great-grandfather may have been dead.

Nor is it difficult to gather from the Continental laws themselves evidence pointing to what may probably have been the constitution of the Welsh family group in a simpler and earlier condition than that in which we find it in the Codes, and suggesting how it may have been already modified under Christian and Roman influences in the direction of individual ownership.

It may perhaps be most easy to conceive of the *gwely*, as we find it in the Codes and Extents at any one time, as a group consisting of a living grandfather and his sons and grandsons, the great-grandfather in most cases being already dead. And we want to understand what may have been the nature of the community of interests among the living members, both as regards rights in the occupation and grazing of land and the ownership or use of cattle and goods.

The rules in the Codes as to the successive divisions among brothers, cousins, and second cousins, nominally relate to the *land* of the *gwely*, but in the pastoral stage of tribal life *cattle* must have been the

main object and the grazing of cattle the main subject of agrarian rights.

The Extents accordingly bring into prominence grazing rights over large tracts of open country often exercised jointly by several gwelys in common.

The close connection between cattle and the rights of grazing raises important questions. We want to know more than the Codes tell us as to the ownership of the cattle, how far there were common herds vested, with the landed rights of the gwely, in its representative head or chief, or how far the cattle were owned by its members as personal property.

There are, indeed, facts from which inferences may be drawn. For instance, when the matter of the payment of the galanas or blood fine comes into question we find that it is paid in cattle, and that everyone has cattle: fathers, mothers, sons, daughters, all have a right to receive, or are liable to have to contribute so many cows or their equivalent. Obviously the cattle seem to be distributed among the tribesmen very widely, and if every one had cattle he must also have participated in the occupation of the homesteads and the grazing rights of the gwely.

We learn, chiefly from the later legal treatises, that the right of every tribesman on coming of age was to location on land and a *cymarwys* (or gift for his maintenance) of five free erws or strips with right to join in co-tillage of the waste, and hunting. And this the young tribesman, we are told, had in his father's lifetime, not from his father, but by right of 'kin and descent' from the kindred. But there is no mention of cattle as a part of the *cymarwys*.

And we learn from the Codes that when a boy attained the age of fourteen he was no longer to be maintained by his father—at his father's platter. The father was no longer to be responsible for his maintenance or his actions. He was to take his son to the chieftain (whether of the kindred or smaller group of kinsmen) and the son was thereupon to become 'man and kin' to the chief, who thenceforth was to support him. He was now to have *da* or cattle of his own, presumably by gift or loan from the chief as representing the kindred. And he was to be on the privilege of the chief and not of his father. So complete, indeed, was his independence of his father that any act of correction by his father was to be reckoned as an assault, for which he was to be liable to a *dirwy* or fine.¹

The inference that the tribesman received his *da* or cattle from the chief as representing the kindred, and not from his father, is confirmed by the fact that, according to the Venedotian Code, on his death without sons the *da* or cattle went back, not to the father, but to the chief.

The Irish evidence makes it almost certain that the *da* came from the chief. For under Irish custom, as is well known, the gift or loan of cattle by a chief to his tribesman was what marked the relation between them and formed the most prominent link in the chain of tribal society.

The question whether in the Welsh case the young tribesman received his *cyvarwys* and *da* from the head of the wider kindred or that of the gwely is

¹ *Ven. Code* II. xxviii. 4-9, and II. i. 34.

one not easily answered from the Welsh evidence alone. Irish custom might lead us to suppose that he might receive cattle both from the head of his *gwely* and from the higher chieftain.

The word used in the Codes for Chieftain in this matter is 'argluyd.' But as the father in the same sentences is said to be the 'argluyd' of his son up to fourteen, the word does not tell us much. The transfer of the son at fourteen was from the *argluyd*-ship of the father to that of the chief.

After all, the main fact to be considered is that the individual tribesman during his father's lifetime claimed his *cyvarwys* and other tribal rights, presumably including his *da*, not by inheritance from his father but by right of 'kin and descent' from the kindred. And it may well be inferred that this fact must have been a vital one in the constitution of both the kindred and the *gwely*.

In early stages of Welsh tribal society the chieftain from whose hands the *da* was given may have been the chief of the organised kindred. There are clear traces in the Codes of the organisation of the kindred. But when the growth of individualism had loosened the solidarity of the kindred, it may have been the chief of the *gwely* from whose herds the *da* came and in which it was merged again on the tribesman's death without children.

Be this as it may, other questions arise as we try to realise what may have been the internal rights and conditions of the members of the *gwely*.

What happened if the deceased tribesman had sons? Did they, under early custom, succeed to their father's *da* and grazing rights, or did these still

go back to the chief and merge in the common stock? Strictly speaking, if tribal custom was to be consistent, perhaps they ought to have done so.

Again, when the general division was made on the grandfather's death equally between his sons as brothers, did the division include the cattle as well as the rights of grazing? There surely should have been some correspondence in regard to them.

Lastly, was the division made only between surviving brothers, or did the grandchildren, sons of a deceased brother, take the share their father would have taken had he lived?

So long as the ruling principle was maintained intact that the tribesman's rights came from the tribe or kindred, and not from the parent, it is easy to see that the idea of a son's succession to his father's cattle and rights—so natural to the modern mind—might, under tribal custom, be by no means a mere matter of course. If the sons had each had their *da* from the chief, why should they succeed to their father's *da* in addition?

Any admission of representative succession if found to exist at any one time might very well be suspected as probably a later innovation upon earlier custom rather than as originally germane to it.

Some recognition of a 'peculium' of individual property would naturally be one of the first innovations upon what may have been the original community in cattle and goods under earlier custom. The tribesman's *da* would increase under peaceful surroundings. Already in the Codes the word *da* has become widened in meaning so as to embrace *chattels*

of other kinds. Thus any incoming rights of succession would have to deal with the *da* in its wider meaning.

Evidently, in the time of Howel the Good, the succession of sons to a father's property (*trev y tat*) had already been conceded. Indeed, when under that Prince a kind of settlement was made between Cymric custom and the requirements of ecclesiastical law, the dispute was as to whether only legitimate sons should succeed to their father's property.

But had it been so always? And did the right apply within the *gwely*? Or did it only apply to land more or less under individual ownership? There evidently was land both within and outside the *gwelys*, and the same rule may not have applied to both.

It is upon these points that the comparative evidence of Germanic tribal custom comes to our aid. And especially useful are the suggestions it gives as to the early constitution of the family holdings and the steps by which the growing tendencies towards individualism gradually broke up the solidarity of family ownerships. The conditions of Germanic tribal society may have more or less differed from those on this side of the Channel, but, after all, tribal society everywhere in Europe had to fight the same tendencies. On both sides of the Channel it was a losing game, and, sooner or later, very much the same goal had to be reached.

In the Scanian Law¹ there is a clause as to pro-

¹ See *Tribal Custom in Anglo-Saxon Law*, pp. 292-296, on the *Lex Scania Antiqua*.

perty brought into the family by a son's wife, with the heading 'Of a grandfather's property (*bonis*) what portion goes to the grandchildren on the death of a *filius familias*.'

The clause relates to the case of property brought in by the wives of sons '*in sacris paternis cum uxore constituti*.' And it is settled that when there had been no 'definitio' of the wife's property on marriage, it became part of the *communis substantia* of the grandfather, but if it had been specially *defined* and made separate on the marriage, *this separate property alone* went to the sons of the marriage if the grandfather was alive when the father died.

Here we get valuable light at once. First, there clearly was a *communis substantia* of the family group vested in the grandfather as *pater familias*. Secondly, if the separate or settled property of the wife alone went to the sons, the grandfather being alive, the inference is that the unsettled property of the wife went back with the husband's property into the *communis substantia* of the grandfather. There was apparently no succession by a son in the grandfather's lifetime, and the *grandfather* was apparently the chief in whom the *communis substantia* was vested.

Further clauses in the Scanian Law confirm this view that whilst originally there had been no succession of sons, more modern notions of justice had made necessary a modification of the rule at the date of the laws.

Thus, according to Clause CXI. :

'The father surviving, the dead *filius familias* has no successor, as if he had never been born.'

But a later clause (CXVI.) makes the modification by giving power to the *grandfather* to allow the succession if he liked to do so.

‘It is lawful to everyone, after the death of a son, to confer upon a grandson, the son of that son, whatever would have been due to the son had his father lived.’

This power given to the grandfather to allow succession by a grandson at his discretion confirms the point that originally, under ancient custom, the deceased son’s substance had gone back into the *communis substantia* of the grandfather; otherwise how could he dispose of it?

The point also is interesting that at the date of the Scanian Law the *communis substantia* was vested in the *grandfather* as the *pater familias*, and not in the chief of a wider kindred.

Turning from the Scanian Laws to the *Lex Salica* and its important clause ‘De Alodis,’ the *alod* seems to include the whole bundle of family rights and property both land and cattle. Its clauses provide for the succession even of females to the inheritance of anyone who dies without leaving sons, and from this it may be inferred that already the succession of sons had been allowed. But a special clause is added to protect the *land* of the alod—the *terra Salica*—from ever passing to female holders, whatever might become of the personalty of the alod.¹

‘Concerning, however, *terra Salica*, let no portion of the inheritance pass to a woman, but let the male sex acquire it—*i.e.* sons succeed to that inheritance. But when, after a long time, dispute may arise between grandsons or great-grandsons

¹ See *Tribal Custom in Anglo-Saxon Law*, pp. 150-162.

concerning the alod of land, let the divisions not be *per stirpes* but *per capita*.'

It may probably be inferred that while the *terra Salica* of the *alod* remained, like the Cymric *tir gweliawc*, subject to regular division *per capita* finally between second cousins, the personalty of the tribesmen had already become the subject of succession by sons, and now at last, in default of sons, by females.

The Continental evidence throws special light also on the further point : as to the right of grandsons—sons of a deceased brother—to share with their uncles in the family property when the grandfather was dead and the division between brothers took place in regular course—a point upon which the Cymric Codes are not explicit.

In the Lombardic Laws there are clauses relating to family holdings, and one of the laws of Grimwald has the following heading : ¹

'Concerning the succession of grandsons who, after the death of the father, have remained in the mund of the grandfather (*in sinu avi*).'

And the enactment is that, on the grandfather's death, sons of a deceased son are 'to take of the substance of the grandfather such part, with their uncles, as their father would have taken had he been alive among his brothers.' And this was a modification of ancient custom as to family holdings, made to meet the more modern sense of justice.

So that originally there had been no succession

¹ *Tribal Custom in Anglo-Saxon Law*, pp. 292-296.

to a deceased son, in the grandfather's lifetime. It is interesting to note that in this case the division between brothers certainly included personalty.

A similar modification of ancient Norse custom occurs in the Gulathing law under which in the case of Odal land-holding the right was given to the grandsons to redeem from their uncles what would have been the share of their father had he survived. But here again it was only after the grandfather's death that they could do it, the inference being that they must wait for the family division among brothers on his death.¹

Now if we look at all these clauses from the point of view of the Cymric gwely, we recognise at once their significance. Upon the matter of the succession of sons to their deceased father's substance—be it in cattle or grazing rights, or what not—the inference from the Germanic evidence seems to be that under early tribal custom there was originally no succession. It suggests that until later modifications of early custom allowed it the deceased tribesman's substance, whether he had sons or not, went back into the *communis substantia* of the grandfather as head of the family holding.

And if at the date of the Scanian law the family group was represented by the grandfather, so in the Welsh case at the date of the Codes it might well be that the grandfather as the living head of the gwely was the chief from whom the Welsh tribesman received his *cymarwys* and *da*.

With regard to the further question whether the

¹ *Tribal Custom in Anglo-Saxon Law*, p. 284.

successive divisions between brothers, cousins, and second cousins included only the landed rights of the gwely—the homesteads and the rights of grazing and what not—or whether the cattle of the gwely and of the tribesmen were originally also included, there is the valuable precedent that the *alod* under the Lex Salica included both land and personalty.

With regard to the question whether originally in the division on the grandfather's death between brothers the sons of a deceased son were allowed to step into the father's place and take their father's share with their uncles, again the inference must be in the negative, for the evidence of Germanic custom seems to show distinctly that it was only by later modifications of custom that succession by representation was allowed.

Nor would this seem unnatural from the point of view of Welsh custom under the circumstances. For if we try to realise the feelings of the elder generation in the gwely, it will hardly seem extraordinary that uncles should decline to put their nephews, the sons of a deceased brother, on an equality with themselves—*i.e.* into a higher grade than their sons could be during their lifetime. Why should they not wait till, all the uncles being dead, they should come with the other first cousins to the redivision among them equally *per capita*?

Regarding all these points together, the conception of the family unit of holding in tribal society in its earlier conditions becomes simple, logical, and consistent. The head of the group (whether of the kindred or the gwely) is the representative holder of the landed rights and the common herd of cattle of

the group; and the individual tribesmen receive their *cyvarwys* and *da* by right of 'kin and descent' from the tribe through him, and on their death their cattle received from the chief go back to the chief and are merged in the common herd.

The relation of the tribesmen to the chief was therefore not that of joint-tenants, in the modern sense of the term. It was that of 'man and kin' to the chief, from whom they receive by tribal right homesteads and cattle-yards and allotments of cattle for their maintenance.

Now if in the light thus gained from the comparative evidence of Germanic tribal custom and the modifications of it we examine the Welsh evidence more closely, it may be possible to trace in the Welsh Codes and legal treatises themselves marks of modifications on similar lines. With eye opened by the facts of Germanic custom, we may find perhaps in the Welsh evidence itself what was unnoticed before.

There is at least one quite extraordinary survival (if it may be so regarded) of what might seem to be the result of carrying to a logical extreme the independence of the young tribesman who, having at fourteen ceased to be dependent on his father, had become the 'man and kin' of the chief.

The matter refers to the right of the father on the one hand to receive a share of the galanas or blood-money of his son if murdered, and as to the liability of the father on the other hand to pay a portion of the galanas of a person killed by his son.

It would, indeed, be carrying to a strange extreme the theory of the independence of the son if in these

cases the father were neither to pay nor receive any part of the galanas.

In the clause of the Gwentian Code as to payment of galanas, II. i. 14, it is stated :—

‘ The third of the galanas falls upon the murderer, and the two (other) parts are shared into three shares : two (sub) shares on the kindred of the father, and the (other sub) third on the kindred of the mother.’

This is the rule also in the Venedotian and Dimetian Codes. But in both these Codes the father of the murderer had to pay a part of the third which fell upon his son. And accordingly under these Codes the father likewise received a portion of the *galanas* of his murdered son. The right to receive a share and the liability to pay a share were correlative. But under the Gwentian Code the father shared neither in the payment if his son were the slayer nor in the receipt of galanas if his son were slain. He paid nothing and received only a penny !

(II. xxxix. 14.) ‘ Three persons to whom galanas is paid and who pay galanas to no one . . . The third is a *father*, for a share comes to him of the galanas of his son, *to wit one penny*, since his son is no relative (*kar*) to him, and no one of those three is to be killed for galanas.’

Nor can there be any mistake on this point, for in another and quite independent clause (II. viii. 8) of the Gwentian Code it is repeated :—

‘ A father’s share of the galanas of his son—one penny !’

Again, in a legal treatise (W. L. Bk. XIV. xxxviii. 14) supposed to be of the sixteenth century is the following :—

‘Can a father complain for the killing of his son? He cannot: he is not within the grades of affinity (*careennydd*).’

No wonder that on the death of a son without children the father had no right of succession to his *da*!

Recurring to the right of succession of a son to his father, it is obvious that as gradually this was conceded, a question of the mutual liability for each other’s debts would arise and have to be dealt with. So long as the *da* of the son dying without children went back to the chief, as it did under the Venedotian Code, the chief naturally had to pay the son’s debts.

So the liability of a son for his father’s debts naturally would follow the recognition of his right of succession to his father’s property. The obligation to pay the debt would naturally go with the property. Something like stages in this recognition may be traced in the Codes.

Thus in the Venedotian Code (II. vi. 27 and 28) the question whether a son ought to pay for his father on his father’s death in case he was a surety or a debtor, was answered as once doubtful.

‘Some say that if that son willeth to deny his suretyship, on the grave of the father the legal denial is to be given.’

But this (which was probably old custom of the time when there was no succession allowed) was omitted in making new law. It was now laid down (succession having been allowed) that it was right for

‘the son of that surety who is dead to stand legally for the father . . . and if he have no son, the lord is to act as a son to him.’

And the same rule was to apply to the debtor. His son, or, if there was no son, the lord, must pay the

debt, as in that case the lord stood in the place of a son and took the *da* of the debtor.

In the Dimetian Code the rule was different. It had been allowed (D.C. II. xxiii. 19) that if after a division among brothers one had died, 'the co-inheritors within the three degrees of kin' were to be his heirs, *i.e.* the members of the gwely. And consistently with this it was ruled that 'the three nearest degrees of kin' were to pay the debt of a tribesman dying in debt (II. vi. 21): *i.e.* the members of the gwely were to pay it. And this seems to point to a stage or condition of things in which, on the death of a member of the gwely, his *da* fell into the common stock of the gwely from whose chief it had probably been received.

Pursuing the question of succession to the *da* of a tribesman dying without a son still further, it seems that while at first it went back, as we have seen, to the chief or to the gwely, it ultimately was allowed to go to the father. And here again we may trace the steps by which the change was effected.

In the Venedotian Code (II. xxviii. 9) the lord is to receive the *da* in this case, as we have seen. And this is reiterated in a legal treatise of about A.D. 1401 (W. L. X. xvii. 31). But in a later treatise, said to be of the fifteenth century, and evidently belonging to a stage after the succession of sons to a father's property had been allowed, the next step is gained.

'As a son is heir to patrimony (*dref y dat*), so a father is heir to the son's *da* (*da y mab*) unless he have an heir.'

This was logical enough, and shows how one step in the disintegration of original custom led to another,

and how rights of succession gradually grew up within the gwely.

As regards land held more or less in individual ownership outside the gwelys, the right of succession, having been given in Howell's time to sons, was ultimately extended to females.

In the Dimetian Code (II. xxiii. 7) it is stated that

'If an owner of land (*perchen*) have no other heir than a daughter, the daughter is to be heiress of the whole land.'

Nor was this altogether without precedent, even within the gwelys, for though as to land there is no trace of the succession of daughters, the Venedotian Code (II. i. 64) allowed that a daughter might succeed to the *da* of her father along with her brothers, taking half a brother's share, and, as we have seen, succession to cattle came very near to succession in grazing rights also.

This mention of land outside the gwelys leads to another point upon which something perhaps should be said. To the student of the Welsh Codes nothing is more perplexing than the mixture, so to speak, of clauses relating now to the family land of the gwelys and at other times to what seems to be more or less individual ownership of land. The two systems seem to be going on side by side, and unless they can be disentangled there is very apt to be uncertainty and confusion. Here, again, I think the comparative evidence of Germanic custom may help us to some extent.

Few more useful suggestions have been made towards the understanding of Anglo-Saxon land-law than that of Professor Vinogradoff as to the distinc-

tion between boc-land and folc-land. He suggests that boc-land is that land which has become the subject of charters and conditions of the more modern type. Folc-land, he suggests, is that land which is still the subject of tribal custom.

I have ventured to extend the scope of this suggestion to a similar discrimination in the *Lex Salica* between two distinct methods or systems of land ownership, viz. between the *res propria* of the 'Romanus possessor' of land, and the family ownership under Salic custom of the *terra Salica* or land of the *alod*.¹

May we not again apply the same suggestion to the distinction in the Welsh Codes between land held more or less under individual ownership and land held by the *gwelys* in family possession under tribal custom?

It is important to observe that on the conquest of North Wales it was found to be impossible to bring all Welsh land under the English system of land tenure. The Statute of Rhuddlan gave the choice between Welsh custom and English law, with the result that the two systems were left to work side by side till the Statute of Henry VIII. at last brought everything nominally under English law, to the great perplexity of English lawyers.

But here a caution is needful. Whether we speak of Germanic, Anglo-Saxon, or Welsh economic conditions, it would be wrong to jump to the conclusion that the contrast and conflict was simply between the family holdings of tribal custom and the

¹ *Tribal Custom in Anglo-Saxon Law*, p. 158.

individual ownership of more modern legal tenures introduced from outside. We must not forget that within the rule of tribal custom there was something like demesne land in the possession or under the control of chieftains let out often to tenants who were not tribesmen but strangers in blood. And this land outside the gwelys and under quasi-individual occupation and ownership was as truly under the control of tribal custom as the gwelys themselves. It played a part which cannot be ignored in tribal society, and that by no means only in its later stages.

Even upon the demesne land of the chieftain tribal custom imposed many of the restraints involved in family solidarity. And this is just as clearly shown in the earlier as in the later grants made to the monasteries by the chieftains. The consent of members of the family seems generally to have been required to give validity to grants of this kind.

Apart, however, from the chieftain's demesne lands, there was land seemingly held under more modern legal conditions of ownership.

The Codes and treatises use the word *perchen* for *owners* of this more modern type. The term is never, I think, applied to the tribesmen in the gwelys. The word applied to these is *priodawr*, implying possession by tribal or *hereditary* right. But, though an *owner* in the sense of his being free from the tribal rules of division among brothers, cousins, and second cousins, the individual owner was not free altogether from the traditional ties of family solidarity. Even in the later legal treatises the consent of heirs is required to alienation.

The following is from a legal treatise of about the fifteenth century (W. L. XI. i. 3).

‘(3) An owner of land (*perchen tir*) having no heir of his body can appropriate his land to whomsoever he will. If there be an heir, however, to an owner of land, he cannot do so; for the owner of land cannot disinherit his heir, nor assign his land to anyone without the consent of his heir, except for their joint interest, to wit during his own time; or through his being pressed by one of the imperative necessities, which free a person’s selling his land without consent of his heir; such as necessity for meat and drink, or for money to pay his debt.’

This clause clearly refers only to land in individual ownership. For if there be no heir, the owner has apparently full power of alienation, which he never could have under the family holding of a gwely.

Nothing could mark more clearly the contrast between the two systems of land-holding than another set of clauses in the same legal treatise relating to family holdings. The question is in what court a tribesman’s claim is to be sued for by ‘kin and descent’ (W. L. XI. v. 7).

And the ruling is that if the claim affected only the members of the gwely, it might be sued for in the court of *cymwd* or *cantrev* to which the land pertained, because

‘As between brothers and cousins and second cousins, every one of those knows the propriate share which he is entitled to have according to law.’

But, on the other hand, if the claim had its origin further back than the third descent, then it must be sued for in the sovereign court.

The clauses are instructive enough to be worth

quoting, because of the incidental light they throw upon the gwelys, and the reality of the tribesman's rights within the wider kindred.

In Clause 9 of the same chapter is the following :—

‘ (9) This is the reason that a plaint of kin and descent *from the third degree onwards* cannot be determined in the court of a *cymwd* or *cantrev*, because a plaint of kin and descent cannot be pursued but against a stock (*welygordd*) of co-relatives to the person who shall claim the land, and who shall be holding that land through the same common ancestor from which he likewise claims a share with them in right thereof and being able to trace his unextinguished kin, by oaths of the elders of the country to himself without three times lapsing to the distaff. And lest such land should chance to be in diverse *canghellor*-ships after being shared among the family stock (*welygordd*) . . . so as not to be cognisable in the court of a *cymwd* or *cantrev*, it was established for a suit of that nature to belong to the sovereign court, so that every one of the family stock might be compelled by the effect of one conjoined plaint to answer jointly to such as should question them.’

The next clause proceeds thus :—

‘ (10) For it is not regular to move a plaint from court to court for one matter, nor to prefer a plaint, against one person, or two, or three, of kin and descent *from the third degree onward* when there are more of the family stock (*welygordd*) holding the land in opposition to him [the claimant] : because it may happen for an inheritance of land to have descended in small shares, among forty or sixty co-inheritors ; and one among the family stock (*welygordd*)—his [the claimant's] father or his grandfather or his great-grandfather—*might be out of the country and without having had a share.*

‘ (11) And on that account it was settled for that claim to belong to the sovereign court where everybody could be compelled to answer jointly. And if he should there succeed, then he is to be admitted to participate with them ; and he would be allotted an equality with each of the united number that should be holding the land in opposition to him.’

Here there is still at work under tribal custom,

presumably in the fifteenth century, the system of family holding under the rules of *tir gwelyawc*.

The case put is that the claimant's great-grandfather may have been out of the country, and so may never have got his proper share in the division three generations ago.

The claim might therefore affect the wider group of kindred comprised in what is spoken of as the 'gwelygordd' in distinction from the gwely. The gwelygordd included a wider group than the gwely. No matter that three generations may have passed since the division in which his great-grandfather should have had a share, his claim is not yet barred, and as we learn from the Codes, would not have been barred till a descendant in the ninth generation made his claim too late. Within that limit the tribesman had a right to his *cyfarwys* and his *da*.

In conclusion, on consideration of the Welsh and the Germanic evidence together, and the light thrown by one on the other, may we not say that through the common influence of Roman and ecclesiastical law, and the altered sense of justice which came in with them, there can be traced a common process of change moving upon remarkably similar lines towards the disintegration of tribal society on both sides of the Channel—in both Celtic and Germanic experience?

And, further, may we not gather from the comparative evidence that this change took effect in Welsh custom from both outside and inside the gwely—that from outside it was felt in the increased independence of the gwely—the weakening of the control of the wider kindred over it—at the same time that from

inside the gwely the family solidarity also was loosened?

It would seem probable that by the time of the conquest of Wales by Edward I., and the making of the surveys and extents, the head of the narrower family group of the gwely had become the chief in whom the family rights and herds—the *communis substantia* of the Scanian laws—had become vested, and that, on the other hand, the growing individualism had by that time progressed so far within the gwely that on the death of a member of the gwely his *da* no longer went back to the chief, or into the common stock of the gwely, but was allowed to pass by inheritance to his children.

If we may take this to have been roughly the stage that had been reached in the gradual disintegration of tribal custom, it may help us at the same time to recognise that under earlier tribal custom the chief of the organised unit of the greater kindred may have been the chief of whom the young tribesman became the 'man and kin,' and from whom he received his *da*, while at the same time the absence of any recognition under earlier custom of the right of succession of sons to their father's *da* may have logically and naturally resulted in the return of the *da* of the deceased tribesman into the common stock of the group of kindred from whose chief it came.

The importance of the wider kindred to the ninth degree of descent from a common ancestor is emphasised by the description of it in the Codes and later treatises as an organised unit under its recognised '*pencenedl*,' or 'chief of kindred,' its seven elders,

and other officials. There would further be a reasonable consistency in the tribesman's obtaining direct from the chief of kindred that provision for maintenance which he claimed by kin and descent from the kindred. It would also be in accordance with Sir Henry Maine's suggestion that the primitive patriarchal chieftain must have had duties which balanced his rights.

'I conceive (he wrote in his "Ancient Law") that if he disposed absolutely of the persons and fortunes of his clansmen this representative ownership was co-extensive with a liability to provide for all members of the brotherhood out of the common fund.'

The importance of the organised kindred may seem to have lessened as time went on, but it did not vanish altogether. The more or less organised kindred remained a necessary element in tribal polity.

In the passages quoted above from a later treatise it is made clear that the tribesman's right to his tribal provision, even in later times, reached back farther than the gwely to a remoter stock, a *gwely-gordd* embracing several gwelys.

And, again, it must not be forgotten that the payment and receipt of galanas for murder was a matter, not between tribesmen or gwelys of the same kindred, but *between kindreds*, although within the kindred those nearest in relationship to the slayer or the slain had to pay or receive the largest share in the galanas.

That under earlier conditions the community of cattle and grazing rights may have vested in the chief of kindred rather than as later in the gwely would

not necessarily prevent the gwely from having been the unit of family holding under both earlier and later custom.

There must always have been, as under Irish custom, a hierarchy of chieftains one above the other, from the head of the gwely and the chief of kindred to the chieftain of the tribe. And as under Irish custom the link between the grades of chieftains was the allotment or loan of cattle so it may have been in Wales also.

The chieftain of the wider kindred, though in theory representing the descendants of a common ancestor, could never himself have been, like the head of the gwely, the actual ancestor of the group of his own descendants.

In this respect the gwely was the Welsh tribal unit corresponding most closely to the Roman group under the *patria potestas*.

In the gwely the great-grandfather was either actually living or had been so sufficiently near in memory to be so regarded. The group of his descendants was a complete agnatic group, for daughters were married into other gwelys, remaining only under the guardianship of the gwely from which they came. The descendants of daughters were not members or co-heirs in the gwely except when, having been married to non-tribesmen, their sons were allowed tribal rights in their mothers' gwely.

In these points the gwely resembled the group under the *patria potestas*.

This, too, was a family group held together by a common descent and obedience to the highest living ascendant, whether father, grandfather or great grand-

father. The *potestas* was that of a living ancestor over the person and property of his descendants; and though the power over their persons was early diminished, that over their property remained a more or less permanent element in Roman law.

The agnatic character of the group included in the *gwely* was not destroyed by the at first sight anomalous fact that within the wider kindred maternal relations participated in the receipt and payment of *galanas*. For though the descendants of daughters were not included in the *gwely*, they *were* included in the wider kindred if they had been married into a *gwely* within it. If the daughters had been married away into another *kindred*, it may well be assumed that their sons would have no right or obligation to receive or to pay what was the claim or obligation of a kindred to which they did not belong.

There is therefore, I think, no reason to conclude that there was any real clashing between the *gwely* and the wider organised kindred as parts of original tribal arrangements, although in the course of time some of the powers and obligations of the chief of kindred may under later conditions have descended to the head of the smaller group.

Something like the same kind of transition or descent may have already taken place in Roman custom by the time that the *patria potestas* of the living ancestor had become a fixed element in Roman law.

That there were resemblances between the Welsh *gwely* and the group under the Roman *patria potestas* need not lead to the suggestion of common origin or borrowing by one from the other. Sir Henry Maine

seems, indeed, to have thought that 'a considerable element of debased Roman law may have existed in the barbarian systems,' but even so the comparative evidence we have considered would not lead to the supposition that it materially affected the core of indigenous custom of both Celtic and Germanic tribes.

The attempt to separate the elements of original tribal custom from the changes which came upon it almost everywhere in Western Europe under Roman and ecclesiastical influences may not have been in everything successful. But when we see rights of succession creeping in practically on similar lines in the case of widely separated tribes, whether the contact with the new order of things came upon them in the sixth or the twelfth century, the uniformity in the changes enables us to recognise them as such, and to seek for the more original body of tribal custom behind them. Not that we regard even this condition of early custom as the ultimate and primary one, but rather as representing a stage of economic evolution in Western Europe which we have found it worth our while to try to understand.

F. S.

August 1904.

PREFACE TO THE FIRST EDITION.

THIS volume contains the first part of an essay which may be described as an amplification of the very imperfect sections on the Welsh Tribal System published more than ten years ago in my 'English Village Community.'

It is confined to an attempt to understand the *structure* of tribal society in Wales. The *methods* of tribal society in Wales and the extension of the inquiry to other tribal systems are left to form the subject of another volume. It seemed best to print this part of the essay separately, so that the Welsh evidence might be considered on its own merits, without the subject being involved at this stage in the greater difficulties which arise so soon as the ground covered by the remarkably full and detailed Welsh documentary evidence is departed from.

The methods of the Welsh tribal system come, indeed, more or less within the range of this documentary evidence, and might well add, incidentally, great strength to some of the conclusions as to the structure of tribal society in Wales. But as it is mainly through comparison of the Welsh methods

in detail with those of neighbouring systems that the links are obtained by which the connections are established, it seems best to leave the consideration of the Welsh methods to that part of the inquiry which is relegated to another volume.

The documentary evidence above referred to will be found, I think, to justify the stress laid upon the Welsh system as a stepping-stone to wider knowledge. So much of it is unpublished, and remains in manuscripts not easily accessible to the general student, that it became necessary to print at full length in the Appendices the passages most relied upon, as leading up to an understanding of the Welsh Codes, and to the establishment on a firm basis of the main facts of tribal customary law.

For the careful transcription and the correction of the proof-sheets of these copious extracts I have to thank the care and skill of Mr. W. K. BOYD.

The value of the several manuscripts for the purpose in hand will become evident as the inquiry proceeds, especially that of the Denbigh Extent, an original copy of which, through the kindness of Colonel HOWARD, of Wygfair, has been placed entirely at my disposal.¹ An Extent which enters so fully into detail, and describes survivals of the tribal system actually at work throughout a considerable district at the time of the English conquest of North Wales, could not fail to afford the best possible ground from which to proceed to the study of the customary law contained in the Codes.

¹ This copy is now in my possession (1904).

As regards the Codes and legal treatises contained in the 'Ancient Laws of Wales,' I will not forestall what is said in the text further than to express the belief that they will be found to fall into their right place when regarded as links in the chain of evidence as to the character of tribal custom which existed both before and after them.

Respecting the earlier evidence great caution is no doubt necessary. I cannot pretend to have said the last word upon a subject so difficult. But I have done my best to place the reader in the position to draw his own conclusions by giving careful transcriptions of the original text of the documents chiefly relied upon, side by side with the translations. And I trust their interest and importance will justify the use I have made of them.

I am much indebted to the officials in the Public Record Office and the Manuscript Department of the British Museum for help ungrudgingly given in connection with the documents under their charge.

I have not often in this volume referred to the conclusions of previous inquirers, because I was unwilling to appear in any way to write in a controversial spirit; but this is no reason why I should not here fully acknowledge the value of Mr. A. NEOBARD PALMER'S excellent work, all the more striking because it has been confined mainly to facts which have come within his own local knowledge and researches. Nor have I neglected to consult the more extended, but at the same time more speculative, work of the late Mr. H. LEWIS.

I am aware that to the Celtic scholar the work of an economic inquirer, making no pretence to a knowledge of the Welsh language, will in itself have the appearance of presumption. But if his taste should be offended by the avoidance of any attempt to translate the spelling used in the documents into modern Welsh, and by the use of English plurals to words which in such a connection become technical terms, his anger will, I hope, be disarmed by the candour with which the writer's ignorance of the language is frankly confessed.

I have to thank my friend, Professor RHYS, for many useful hints given, and the avoidance thereby of some of the linguistic pitfalls to which a stranger to the Welsh language was necessarily liable.

I trust that shortcomings of the kind above alluded to will not prevent the reader from appreciating the full weight of whatever economic conclusions may be legitimately drawn from the evidence itself.

It is not necessary to dwell upon the value of a substantial knowledge of the facts of one tribal system as a key with which to unlock the riddles of others. Nor is it necessary to point out the importance of a knowledge of the Tribal System, wherever found, as an almost universal factor in the early development of European society, and in the formation of mediæval institutions.

In conclusion, I wish to acknowledge the invaluable and constant help I have received from my son, whose study of the remains of the tribal

system amongst the Greeks will, I hope, shortly be published, and form a useful contribution to the subject.

I have also to express my gratitude for the encouragement received from other fellow-workers in Economic History in the course of the studies which have resulted in this volume.

F. S.

THE HERMITAGE, HITCHIN:
March 1895.

N.B.—I have again to thank fellow-workers, and especially Professor VINOGRADOFF, Professor MAITLAND, Sir F. POLLOCK, and Mr. A. N. PALMER in connection with the 'Introductory Note' to this second edition. I have also to thank Professor KOVALEWSKY for his appreciative review in the *Revue Internationale de Sociologie* (1897).

To this edition I have added (in Appendix F.) a transcript of an Inquisition of 24 Edward I., including extents made in 8 Edward I (1280), three years after the peace with *Rhys ap Mareduc*. The ratification of this peace by Prince Llewelyn in 1277 (Rym. Fœd. i. 542-5), confirming the customs previous to the war, enables us to regard the division of the 'comots' in these extents into '*Westuas*,' or gwestva paying units, as of earlier tribal origin.

It having been found that reference in this volume to the pages of the two volumes of the 'Ancient

Laws of Wales' is inconvenient to those readers who have access only to the single volume edition, I have so altered the references as to embrace both editions by making them refer to chapters and clauses in the Codes and the legal treatises. Thus V. C. III. xxi. 9, refers to the book chapter and clause of the Venedotian Code, and W. L. II. xii. 8, to book chapter and clause in the legal treatises of the second volume.

F. S.

THE HERMITAGE, HITCHIN :

August 1904.

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CHAPTER I.

THE LAND SYSTEM IN ANGLESEY, AS DESCRIBED IN THE EXTENTS.

I. THE CYMWDS AND CANTREFS OF ANGLESEY.

In order to secure a firm basis from which to work backwards from the known to the unknown, it is proposed to commence the inquiry by the examination of a typical and well-known Welsh district as described in the various surveys or Extents made since the final conquest of North Wales.

CHAP. I.
Extents of
Anglesey
and the
Manor of
Aberffraw.

The Isle of Anglesey presents a convenient geographical area for the purpose, and the so-called Manor of *Aberffraw*, on the south coast of it, a remarkably good example of a so-called 'manorial' unit.

Several Extents of the island are extant in the Public Record Office and elsewhere, the earliest being made in 22 Edward I. (A.D. 1294) only a few years after the conquest.¹

The Isle of Anglesey, according to the Extents, was divided into three *cantrefs*, each of them embracing two *cymwds*.²

In each cantref a chieftain's residence, called a

¹ See Appendix A.

² The cantref of *Aberffraw* in-

cluded the two *cymwds* of *Mall-draeth* and *Llivon* or *Lywan*

CHAP. I. *manor*, formed a centre for the dependent *villæ* or hamlets scattered over the area of the two cymwds.

The Manor of Aberffraw was one of these central manors, and is of special interest as the royal seat, from early times, of the Princes of North Wales (successors of Cunedda and his sons), till the final defeat of Prince Llewelyn and the annexation to England in 1282.

These describe services before the conquest.

The earliest Extents describe the condition of things on the so-called Manors of Anglesey after the conquest. But from the result of a petition made in the year 1305, and repeated in 1314, it appears that the services mentioned in the survey of 22 Edward I. were the services *before* the conquest—*i.e.* the services by ancient Welsh custom under the native Welsh princes, and not fresh ones imposed after the conquest. In this petition the villeins of the Manor of Penros complained that a mistake had been made in the former ‘Extent,’ and the answer to the petition was the grant of a new inquiry to be made on the spot by the Justice of North Wales, ‘who caused to come before him the best people to know and certify to him what were the customs and services which the said villeins made and ought to make in the time of the Princes of Wales.’¹

The services, therefore, described in the earliest Extent, although it was made after the conquest, may be taken as the services of the tenants under Llewelyn and his predecessors.

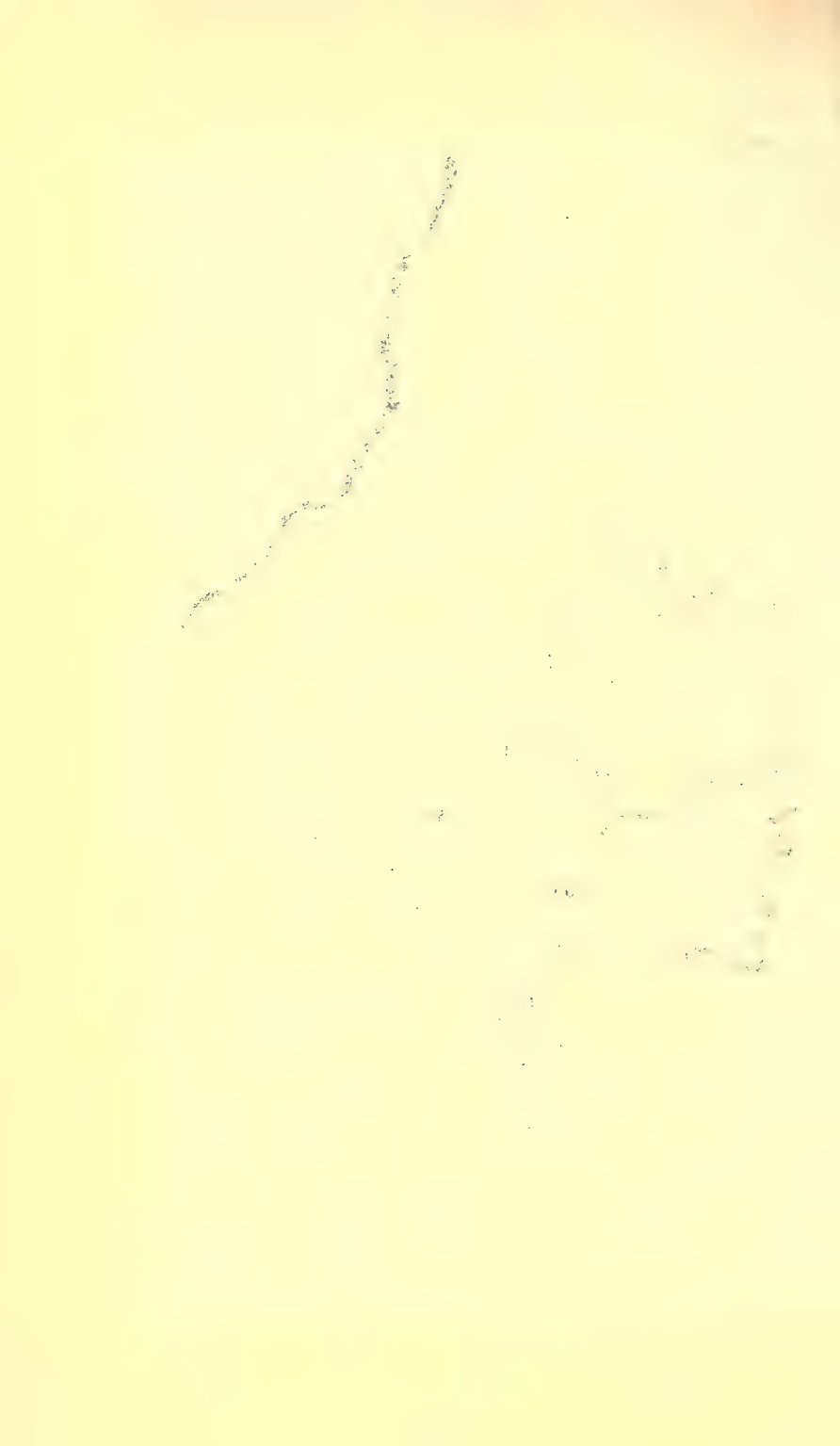
The cantref of *Rhos* included the two cymwds of *Menay* and *Tyn-daethwy*. The cantref of *Kemneys* contained the two cymwds of *Talybolion* and *Turkelyn*.

¹ *Rolls Parl.* 8 Ed. III. i. 308, and small parchment schedule sewn on to the Roll of the Survey of 1294, and see Appendix A c.



I. OF ANGLESEY
 Showing roughly
CANTREFS & CYMWDS
 English Miles.

Longmans, Green & Co. London, New York & Bombay.



So far everything is clear.

But the Extent was taken by Norman officials, who saw what was to be seen with Norman eyes, and recorded such facts as they found in the legal Latin of Norman lawyers with an admixture of such Welsh terms as defied easy translation.

When, therefore, in their description of the four head 'manors,' as they called them, of the cymwds and cantrefs of Anglesey, an attempt was made to press them into the mould of Norman common forms, it is very likely, indeed, that they made too rapid a generalisation of their main features according to *a priori* conceptions of what a manor ought to be, and it becomes needful to discriminate between the facts and the terms in which they may be stated.

The surveyors see things through Norman eyes.

The Extent which enters most fully into details, included in the 'Record of Carnarvon,' affords at once an instance in point. It was made not only after the conquest, but also unfortunately after the Black Death, and thus after the rearrangements and alterations inevitably following a great depopulation. It contains many incidental marks which show that Wales had suffered with the rest of the world in this great catastrophe.

The makers of this Extent describe the head manors of the cantrefs of Anglesey as *de trina natura*, and, knowing the Welsh love of triads, this might at first sight be taken as a specially Welsh characteristic. But closer examination leads to the conclusion that the surveyors were using terms of their own, and classifying the tenants under three heads for purposes of their own, rather than describing a triple constitution necessarily belonging to the Welsh

system under Welsh chieftainship. It is well to clear out of the way at the outset this otherwise misleading generalisation of the makers of the 'Record of Carnarvon.'

Both the *Manerium de Kemmeys* and that of *Penros* are stated to be *de trina natura*—*i.e.* there are said to be in them people called ¹—

1. *Gwir Male*, or people paying 'mal,' or money tribute.
2. *Gwir Gweith*, or people doing services or work.
3. *Gwir Tir Borth*, or people on 'Board land.'

These two manors are the centres of the two cymwds of *Talybolion* and *Turkelyn* combined in one cantref, and are therefore probably described in the same terms by the same hand. But the manor of *Rosfair*, in the cymwd of *Menay*, though also described as *de trina natura*, is said to contain the following three classes of tenants,² viz.—

1. *Puri Nativi vocati mairdreve.*
2. *Alii Nativi qui se dicunt esse liberos nativos.*
3. *Alii Nativi vocati Gardynemen.*

If the *liberi nativi* of Rosfair be taken as equivalent to the *Gwir Male* of Kemmeys and Penros, and the *puri nativi* of Rosfair as equivalent to the *Gwir Gweith* of the other manors, still the *trina natura*, as a uniform system, breaks down in the third class. The tenants on *tir borth* hold 'gavells,' and pay from 12s. 7d. to 13s. 4d. each, and 5s. relief and 2s. *amobr*, while the *Gardynemen* of Rosfair pay only from 8d. to 2s. each, and their relief is only 2s. and *amobr* 2s.

¹ *Record of Carnarvon*, pp. 63, 64, and p. 70.

² *Id.* p. 83.

There is apparently no analogy between the Rosfair cottagers with gardens and the tenants on 'tir borth' of the other manors with their 'gavells,' and a further examination into the details leads to the conclusion that the 'triple nature' of these manors is one of Norman classification, and did not represent a real feature of the Welsh tribal system.

Whilst declining, therefore, to be misled by the too rapid generalisation of the Norman makers of the Extent contained in the 'Record of Carnarvon,' and still recurring again and again to it for valuable details, we turn to the earlier Extent¹ of 22 Edward I. as that most likely to represent the condition of Anglesey before the conquest.

Need of caution in accepting Norman terms.

In the description of the manors this Extent makes no mention of the *trina natura*, but English manorial precedents are nevertheless closely followed.

II. THE SO-CALLED MANOR OF ABERFFRAW.

Commencing with the Prince's own manor of Aberffraw, we get an unbiassed and direct introduction into our subject.

Position of the manor of Aberffraw.

The village of Aberffraw is placed at the mouth of the river *Ffraw* just where it ceases to be tidal and begins to pass through a triangular reach of sands into the sea.

The Aberffraw mill is placed on the river, where doubtless it has always been, just above high tide.

¹ Chapter House, County Bags, Wallia, Box 143 B, No. 34. *Extent of Anglesey*, 22 Ed. I. (13 Mch. 1294), Public Record Office, now

Rentals and Surveys, Roll, 768. Another copy, Rentals and Surveys, Roll, 769. And see App. A a.

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The church is ancient, for it contains a fine old Norman arch and stands on an ancient site on the high ground above the river. Near to this was the palace of the Welsh princes. Between this and the river lie now, as centuries ago, the little strips or gardens of the cottagers, now called 'lleiniau,' and divided by turf balks.

Divided
by the
river into
two parts.

The territory included in what was called the manor in the Extents was divided into two parts by the river *Ffraw*, and the broad, sandy, and marshy tract on the east side of it (called the *Tywyn Aberffraw*) runs far into the land, nearly up to the 'Llyn Coron,' from which the *Ffraw* river flows.

There was a second mill on the stream above the Llyn called *Dyndroval*, and a third on another stream N.W. of Aberffraw called *Melin-y-Bont*.

The western portion of the manor lies behind the site of the palace, and forms a blunt promontory between the Ffraw river and the next bay. It also extends to the north a few miles inland.¹

Parish of
St. Cad-
waladr.

The eastern portion makes a similar promontory between the *Tywyn Aberffraw* and the tidal estuary of the river *Cefni*. But this eastern part of the manor is abruptly cut off from extension inland by the parish of St. Cadwaladr, which, apparently from the sixth or seventh century, by grant of the ancestors of the Welsh princes, was handed over to the Church, and freed from tribal or other secular services to them.

One of the features of the position of the manor

¹ The boundaries are given at the end of the Survey of 1608, Land Revenue, Record Office, Ancient Surveys, vol. 17 (24), f. 62.

4° 30'

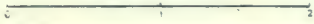
4° 25'



THE SO CALLED
MANOR OF ABERFFRAW

(The Manor coloured green)

English Miles.



4° 30'

Longitude West from Greenwich.

4° 25'

of Aberffraw is the access to the sea all along the rocky coast for small boats in the numerous 'porths' or natural harbours running up between ridges of rock and ending in a sandy beach.

The parish of Cadwaladr has its own little porth—*porth Cadwaladr*—and each member of the manor near the coast had its own porth in the same way bearing its name. It sometimes also had its own place of refuge for cattle in a rocky peninsula running out into the sea, called a *dinas* and bearing its name.

Porths and places of refuge.

There are several manuscript Extents or surveys of the Manor of Aberffraw more or less in detail and bearing date 1294, 1339, 1351, 1352 ('Record of Carnarvon'), and 1608 (see Appendix A).

The several Extents.

The various members or hamlets of the manor are, with little exception, traceable throughout this remarkable series, and they are still easily recognised on the ground and on the Ordnance map in the names of the most substantial farmhouses of the modern estates.

The Extents before the Black Death describe first what in the Domesday Survey would have been called the lord's *demesne*, including 5 carucates of land, 3 mills, 2 meadows, and the fishery. This demesne land embraced what the later Extents describe as the hamlets of *Garthey* (consisting of 14 gardens near the church), of *Maerdref* (the *tref* under the *land maer* of the Welsh Codes—the home farm of the manor), and *Trefcastell*.¹ The

The demesne. The *Maerdref* and *Garthey*.

¹ Trefcastell is described in that time occupied one of the the Extent of 1351 as part of the carucates. *terra dominica*. Its tenants at

continuity as between the Extents may be thus stated :—

1608	1352 Record of Carnarvon	1351	1339	1294
<i>Garther</i> and <i>Mayerdref</i>	<i>Garthey</i> <i>Mairdref</i>	4 carucates 3 mills 2 meadows piscaria <i>Trefcastell</i> occupying 5th car.	5 carucates 3 mills 2 meadows piscaria	5 carucates 3 mills 2 meadows piscaria

The free
tenants.

Under the head of free tenants are the following holdings described in the 'Record of Carnarvon' as 'Weles' (literally 'beds'), being tribal homesteads :—

1608	1352	1351	1339	1294
	(Free Weles)	—	—	—
	Wele Porthorion	—	—	—
<i>Free</i>	Wele Simond	—	—	—
<i>tenants</i>	Wele Bodeueurik	Bodeueryk	Bodeueryk	Bodeueurick
	Wele Trewaspatrik	Trewaspatrik	Trewaspatrik	Trewaspatrik
	Gavel Sayr	—	—	—

The un-
free out-
lying
hamlets.

Lastly the *unfree and outlying hamlets*, not on the demesne, but situated on the other side of the river in the eastern portion of the manor, were as follows :—

1608	1352	1351	1339	1294
Treberfeth	Drefberneth	Trefberwet	Trefberwyth	Treberewet
Trefry	Trefry	—	—	—
Tinlloydau	Dynlloydau	Dynthladan	Dynthlodan	Dyncloydau
Keventreffro	Kendrefrowe	Keuentrefau	Keuyntreffrau	Weuentefrau

It is curious to notice that the Norman officials just after the conquest confine themselves to Norman terms, and that such Welsh terms as 'Garthey' and 'Maerdref' and 'Weles' and 'Gavells' seem to revive in the Extents made after the Black Death.

This is explained by the remarkable tenacity of Welsh custom and the extraordinary continuity secured by it from one Extent to the other for 300 years after the conquest.

These surviving terms help to bridge over the periods before and after the conquest, and so to connect the Codes and the Extents.

One feature common to both is the location of the free and bond tenants in separate hamlets or groups of homesteads. Each class of hamlets must therefore be separately examined.

III. THE FREE TENANTS OF ABERFFRAW.

The free tenants are described in the 'Record of Carnarvon' as occupying *Weles*. We shall see hereafter that the *wel*¹ or *gwely* was, strictly speaking, rather the family or kindred occupying the hamlet than the hamlet itself, and that mostly a hamlet was occupied by several *weles*.

The free tenants occupy in *weles*.

In the Extents the old food rents of the free tenants or *weles* had already been commuted into money payments. And these money payments were evidently treated as not charges upon persons but permanent charges upon the holdings in occupation at the time of the conquest. They were scrupulously respected by the conquerors, and have mostly been left unaltered from that time to this. The amounts of these rents are practically the same, even to the small details, in the Extent of 1294 and that of 1339 half a century later. And comparing these with the later surveys and Extents the evidence is

¹ Pronounced 'welly' as 'gwely.'

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conclusive of the literal truth of the historical statement that the rents of the free tenants remained unaltered by the conquest of Wales.

The rents
of free
tenants.

The rents of the free tenants in the Extent of 1294 are stated as follows:—

	£	s.	d.
Of Aberffraw itself	1	9	8
Of Bodeueurick	0	15	11
Of Trewaspatrik	0	10	0
	<hr/>		
	£2	15	7

They are the same in the Inquisition of 1339. They are the same in the Extent of 1351 after the Black Death.

They are the same in total in the 'Record of Carnarvon' in 1352, though somewhat varied in the classification of them and increased by two additional items.

The record commences with the statement that there were 4 *free weles*, viz. :—

	£	s.	d.
Wele Porthorion paying	1	1	0
Wele Simond „	0	3	2
Wele Bodeueurik „	0	17	11
Wele Trefwaspatrik „	0	13	6
	<hr/>		
	£2	15	7

exactly the old amount; to which are added:—

	£	s.	d.
Gavell Sayr (carpenter's gavell)	0	3	8
4 bovates (escheat)	0	3	6
	0	1	0
	<hr/>		
Making the total	£3	3	9

They re-
main the
same for
centuries.

Finally in the Survey of 1608 the *Summa Totalis* of the 'Rents of Assize of Free Tenants' = 3*l.* 3*s.* 9*d.*

These money payments are the amounts into

which the ancient food rents of the free tribesmen were commuted, and the continuity, as already pointed out, shows that they were regarded as charges on particular lands or holdings, and not personal charges. Many of them are still payable as ancient quit rents throughout North Wales.

Besides these money payments there were, however, customary services. Although the Extent of 1294 mentions no services beyond the money rents of the free tenants, there is other evidence that services were due from them. These are set out at length in the 'Record of Carnarvon.'¹

Their services.

The *Wele Porthorion* (or Homestead of the Gatekeepers) did suit at the Courts of the *cymwd* and *cantref*. The *heredes* of it were liable to payment of a fine or relief of 10s. on the entry of a new tenant, and an *amobr* of the same amount on the marriage of their daughters. For their grinding they went to the Prince's mill at Aberffraw. There they ground their wheat and malt without toll, and all other grain at a toll of $\frac{1}{30}$ measure. And they made and repaired one *vechme* of the wall of the lord's manor house on one side of the gate and another *vechme* of wall on the other side of the gate. And if the Prince were at home they had from him meat and drink for nine men whilst making the wall.

The *Wele* of the gatekeepers.

The *heredes* of *Wele Simond* were liable to the same suit at Court and mill, and the same amounts of *relief* and *amobr*, but did no work on the wall.

The *heredes* of *Wele Bodeueurik* (if the early spelling *Bodeueurik* may be trusted, possibly the Home-

The *Wele* of the smith.

¹ *Record of Carnarvon*, p. 48.

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stead of the Smith—literally, of the *Goldsmith*) and the *Wele Trewaspatrick* (of servants of Patrick) paid the same suit and relief &c., and instead of work on the wall were liable to the *kilyh hebbogothion* or service in connection with the hawking expeditions of the Prince or his chief falconer.

Of the
carpenter.

The *heredes* of the *Gavell* of the *Sayr* or carpenter were liable to the same *relief* and *amobr*, but not liable to the work on the palace wall or the hawking service.

These homesteads seem to be those of officers of the Court, and may well have been direct survivals of the times before the conquest.

They are
officers
of the
Prince.

The amount of the payment for relief (the Norman equivalent for the Welsh *ebediw* or death fee) and the *amobr* or maiden fee payable on marriage or incontinence, viz. 10s., suggests that these free tenants on the demesne were subordinate officers of the Court holding their land upon free tenure for their services.¹

The holding of the *Porthorion* or gatekeepers at the Porter's Lodge was probably a survival from before the conquest. Though no prince now lived at the Palace of Aberffraw, its walls were not at once allowed to decay. It continued as a Court and a prison if not as a palace. The porter (*porthawr*) under the Venedotian Code was an important official. He had his dwelling in the gateway, and had charge of the great gate,² and in his house lodged the King's

¹ The *ebediw* and *amobr* of the principal officers of the palace were 20s., of the subordinate officers 10s., of inferior per-

sons 5s.—*Ancient Laws of Wales*, W.L. XIV. x. 17.

² *Venedotian Code*, I. xi. 9.

and the Queen's 'door-wards.'¹ He was to summon the men of the *Maerdref* to work. His land and the land of the door-wards were free by reason of their office, and having the responsibility of the gate it was natural (though not stated in the Code) that the responsibility of keeping the wall on both sides of the gate in repair should rest upon the gatekeepers and be attached to their land.²

The smiths and the carpenters may also well be survivals. According to the Venedotian Code, the smith of the Court had to do all needful work for the palace (except certain things) and had his land free on account of his office. His work could hardly be dispensed with, whether the shoeing of horses or the mending of the ploughs of the *Maerdref*, or of the hinges of the gates, or the fastening or unfastening of the prisoners' chains, all of which were items of his duty under the Codes.³

There is a small fragment of the Court Roll of Aberffraw, dated 1346, at the Record Office,⁴ which shows that the porters still had charge of the prison, for it contains an entry of a fine on the porters for allowing prisoners to escape.

The examination of another Extent will elicit further information respecting the free tenants or successors of the Welsh free tribesmen. The Extents

¹ *Venedotian Code*, I. xx. 7, I. xxvi.

² *Id.* I. xxvi.

³ *Id.* I. xl. and I. vii. 11. There were Smiths on other manors, as well as other officers. Thus on the manor of Penros in Anglesey

there were *gavells* of the Carpenter (*Sair*), of the Smiths (*Govent*), of the Gatekeepers (*Porthorion*) and of the Squires (*Huysorion*).

⁴ *Crt. Rolls*, Bundle 215, No. 13 (Record Office). See App. A d.

CHAP. I. of Aberffraw reveal mainly the relations to the chieftain of those who were subordinate court officials.

IV. THE SO-CALLED 'VILLANI' AND 'NATIVI' OF ABERFFRAW.

Some of the so-called *villani* or *nativi* of the Extent of 1294 were located on the *demesne land* of the Prince, and others in detached hamlets.

The demesne, according to the Extent of 1294, consisted of five carucates and two meadows.

The
villani or
nativi
of the
Maerdref.

From the other Extents we learn that it included the hamlets of the *Maerdref* and *Garther* and *Tref-castell*.

The services of the tenants of all these are described under the heading *The Villani of Aberffraw*, *i.e.* the *villani* of the demesne, as apart from the outlying hamlets in which other groups of *villani* were placed.

The
cottiers'
gardens.

The gardens of the *villani* or cottier tenants included under the head *Garther* in the later surveys can hardly be other than those already mentioned as still divided by their turf balks and lying under the shadow of the church and formerly under the palace walls, close to the village where their 'cubiculi' or cabins were huddled together very much as the cottages are now in the present village.

They are described in the 'Record of Carnarvon' as consisting of¹ :—

14 gardens of *terra nativa* paying rents varying from 16*d.* to 7*s.* They did suit at the lord's mill at Aberffraw. They pay on account of *staurum*, and do carriage service. [There is no mention of *relicf* or *amobr*. Probably they were people too small to have to pay on these accounts.]

¹ *Record of Carnarvon*, p. 49.

The rest of the demesne consisted of the *Maerdref* and *Trefcastell* with the five carucates (say 600 acres) of land. The *Maerdref* was the Prince's home farm, and *Trefcastell*, with the one carucate attached to it in the later Extents, was probably the central farm homestead of the demesne. It now survives as a substantial stone-built farmhouse with stone farm buildings forming a square behind it. It stands close by the *porth* at the extreme western edge of the Manor. The *porth* is a remarkably good one, affording more shelter and room than any other, and, as the name probably implies a stone-built homestead above the ordinary strength, it will be hardly wrong to consider *Trefcastell* as the farm homestead of the *Maerdref* cultivated by the 'villani of Aberffraw' under the management and responsibility of the 'land maer' of the Welsh Codes.¹

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The *Maerdref*, the home farm worked by the *villani*,

As we have seen, the porter was to summon the men of the *Maerdref* to their work, showing perhaps that they lived in the village close to the palace gates.

But it was the *land maer* who had to superintend the ploughing and who was generally responsible for the services of the men of the *Maerdref*. The following is the general description of their services in the Venedotian Code :—²

under the *land maer*.

'The men of the maertrev are to make a kiln and a barn for the King, and to supply them when it may be necessary. They are to pay the tunc (money dues) of their land into the hand of the land maer, and they are to support him twice in the year. They are to thresh, to kiln dry, to reap, and to harrow, and to

¹ *Venedotian Code*, I. xxxvi.
11. *Trefcastell* was described in the *Record of Carnarvon* as in the hands of tenants who paid 60s. of rent, and the same rent was

named by the Crown on the sale to the City of London in 1628.

² *Id.* II. xx. 9. The word translated 'King' is *brenhin*, meaning the Prince or head chieftain.

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mow hay, and provide straw, and fuel for the fire, as often as the King visits the Court, and when the King comes to the Court they are to present the King, according to their ability, either with sheep, or lambs, or kids, or cheese, or butter, or milk.'

Services
of the
men of
the
Maerdref.

Let us compare this general statement of these services with those described in the *Extent*. The latter inform us how at the date of the conquest the *land maer* of Prince Llewelyn regulated his *Maerdref* at Aberffraw in order to supply the wants of his palace and household.

The services of the men of the *Maerdref* and *Garthey*, as described in the *Extent* of 1294, may be summarised thus :—

<i>First</i> , their 'rents of assize' [<i>i.e. tunc</i>] amounted to	8s. 8d.
<i>Second</i> , they had to supply 10½ crannoecs of wheat.	
8 „ oatmeal.	
4 „ barley meal.	

And these dues were valued at 48s. 7d.

[These, apparently, were paid from the results of their joint ploughing, which it was the land maer's duty to regulate.]

Group of
nine
villani,

Then there was a group of 9 villani who rendered jointly the milk of 3 cows, 4½ sheep, 9 lambs, butter, 150 eggs, 27 hens, valued at 16s. 3d.

and of six,

There was another group of 6 tenements (then empty), but from which had been due jointly 3 sheep, 6 lambs, 9 hens, butter, 100 eggs, valued at 5s. 1d.

and of
nine,

There was another group of 9 villani, rendering jointly 27 hens worth 2s. 3d.

Also 3 days' work at cutting corn, receiving each a loaf a day = 2s. 3d.

The villani, as a body, also had to supply fire and straw in the Royal Court, worth 30s. 0d.

and of
fifteen.

Besides this, a group of 15 villani had to find in the autumn 300 day-works, by which [in addition to 80 day-works found by the *villani forenseci* of the cantref] the land of the *maerdref* was tilled 66s. 9d.

Also 600 day-works of men and horses at harrowing 75s. 0d.

The villani also had to find 10 crannoecs of oats for the horses 6s. 8d.

Making the total value of their payments and services £13 1s. 6d.

This shows clearly that the so-called villein payments and services were regarded, like those of the free tenants, as due from the land or groups of holdings and not as personal charges upon single occupants.

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The 'Record of Carnarvon' gives the further information that the *villani* of the *maerdref*

Other services.

'do suit at the lord's mill of *Bout* (i.e. *Bont*) and *Traith*. [The demesne land lying west and north of the village, the mill of *Bont* would be their nearest mill.] Further, they carry timber and millstones within the Isle of Anglesey at their own charges. And they do joint work on the watercourse of the said mills. And they pay for relief and amobr 2s., if able, but not otherwise. And they pay Kilgh Raglot. And they do the lord's carrying. And they pay a share of *staurum*, and nothing more.'¹

These actual services of the so-called *villani* of Aberffraw correspond remarkably closely with the services normally due from the *ailfts* and men of the Prince's *maerdref* as described in the Venedotian Code above cited.

There is another point mentioned in the 'Record of Carnarvon' requiring attention, viz. the tenure of these tenants of the *maerdref*.

The Extent of 1294 has already disclosed that the *villani* of the *maerdref* were arranged in groups. There were two groups each of nine *villani* making certain contributions. There was another group of fifteen *villani* who had jointly to find 300 day-works. These groups suggest very strongly arrangements for joint liability.

Tenure of *villani*.

But an entry in the 'Record of Carnarvon' is more explicit. It runs thus²:—

There is [in Aberffraw] another hamlet called *Mairdref*. And it is of such a nature that if there were only one sufficient tenant he would be charged with the whole rent.'

¹ *Record of Carnarvon*, p. 49.² *Id.*

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 Tenure *de*
natura de
trefgevery.

In other parts of the 'Record of Carnarvon,' land under this joint liability is said to be *de natura de trefgevery*, and this at once connects it with the normal form of *villein tenancy* (if for the present we may so call it) in the Welsh Codes.

The Venedotian Code¹ states that the 'maer and canghellor are to regulate the King's *aillts* upon their *tyr kijurjw*² or *register land*.' And in another passage it states as follows:—

'Geldable land is not to be divided between brothers, but the maer and canghellor are to share it equally between all in the trev, and on that account it is called *tir kijurjw*. And there is to be no extinguished *erw* (*i.e.* escheated to the lord) in the register land; but if there be an *erw* of that description in it the maer and canghellor are to share it in common among all, to one as well as to another, and no one is to remove from his legal *tyddyn* (or homestead) if an equivalent can be obtained for it of other land.

'And as we have said above respecting the other, so the maer is to proceed as to the land of the *maertrev*, leaving everyone in his *tyddyn* according as he best may.'³

From these passages it appears that the land of the *maerdref* was of the nature of such regulated land (*i.e.* in the nature of *trefgevery*). All the *aillts*, whether of the *maerdref* or of separate hamlets, were to be thus regulated, and those of the *maerdref* of the Prince were to be regulated by his *land maer*.

Accordingly, the 'Record of Carnarvon' describes not only the *maerdref*, but also the outlying hamlets of *nativi* as of the nature of *trefgevery*.

To these outlying hamlets attention may now be turned.

¹ II. xviii.

² See *W.L.* IX. xxxii., where a *tref* of such regulated land is

called *tref gyffry*.

³ *Venedotian Code*, II. xii.

V. THE OUTLYING HAMLETS OF ABERFFRAW.

Passing now from the demesne and western portion of the manor to what are called in the Extents the Hamlets of the manor, they are thus described in the Extent of 1294 :—

The Hamlet of *Trefberewet* is described as a group of nine *villani* rendering :—

Group of
nine
villani,

	£	s.	d.
In rents	0	9	8
4 crannocks of barley meal	0	5	4
9 sheep	0	4	6
9 lambs	0	1	6
Butter	0	2	3
180 eggs	0	0	7
9 hens	0	0	9
Work, 161 days	1	16	2½
	£3	0	9½

From the ‘Record of Carnarvon’ we learn that this hamlet was of the nature of *trefgevery*, and there is mention also of their services :—

holding
trefgevery

The tenants did suit to the Aberffraw mill, did carrying of timber and millstones to the mill, repaired the ditch, and did joint work at the watercourse [just as the men of the *maerdref* did at the mill of *Bont*], and they paid *propartem stauri*, and they did carriage service for man and horse at 2d. They paid for *relief* and *amobr* 5s., and *kilgh hebbogothion*.¹

The dues from the Hamlet of *Dyncloyden* are described in the Extent of 1294 thus :—

¹ *Record of Carnarvon*, p. 49.

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 villeyn
 hamlets.

	s.	d.
Rent of one villein, viz. of <i>David Hibernicus</i> , who pays half of corn and milk, which is called <i>merionyth</i> ¹ .	2	0
The sons of Gregory ap Llewellyn pay :—		
1 cran. wheat, 4 cran. oats	8	6
2 sheep	1	0
2 lambs	0	4
Butter	0	6
40 eggs	0	1½
6 hens	0	6
30 days' work	3	9
De <i>Pellipariis</i> , ½ cran. barley meal, ½ sheep, ½ lamb,		
10 <i>cunæ</i> of butter, and ½ hen	1	1½
7 days' work	0	11¼
	18	9¼

The 'Record of Carnarvon' describes this hamlet as *de terra nativa domini*, and the tenants as doing the same services as those of the hamlet of *Trefberewet*. The farm still bearing the name of *Dynloidan* lies near the sea, and has its own 'porth' and 'dinas' as already mentioned.

The dues from the Hamlet of *Weuentefrau* were :—

	s.	d.
Rent of <i>villani</i>	3	4
1½ lamb, 30 <i>cunæ</i> of butter, 5½ hens, 1 <i>istor bladi</i> , 18 days' work	1	6½
	4	10½

They answer as to *meryonnyth* with the *villani* of *Trefberewet*.

This hamlet, under the name of *Kendrefrowe*, is described in the 'Record of Carnarvon' as of the

¹ A somewhat similar custom of letting out cattle to tenants for the summer, reserving as rent a share in the milk, is still known in some parts of Wales, under the very similar name of *maerwriaeth*, or *cadw havod*. See

Mr. L. Thomas's *Report on Labour in Wales*, b. ii. p. 64. See also use of the word *maeronaeth* for 'dairy-farming,' in *Welsh Laws*, W.L. XIII. ii. 75, and of the word *maerty* in Monmouthshire for dairy-house.

nature of *trefgevery*, like the *maerdref* and *Trefberewet*, and as doing similar services.

Finally, there is a clause which states that all the *villani* of the Prince of Aberffraw pay every year for the work of the animals of the house 2s.

All these outlying hamlets appendant to Aberffraw were thus *villein* hamlets, according to the Extents, regulated by the Prince's officers, and in a special way connected with the Prince's estate or manor, more so apparently than were those of the rest of the cantref.

VI. DUES AND SERVICES FROM THE REST OF THE CANTREF.

The rest of the cantref—*i.e.* the territory outside the boundaries of the Prince's manor or estate, and scattered over the two *cymwds*—consisted of what are called in the survey *villæ*, which seem to be groups of homesteads, some of them of free tenants and some of them of *villani*, and occasionally of both.

Separate *villæ* of free tenants and *villani*.

The *free tenants* and *villani* of these *trefs* or *villæ* paid as under:—

	£	s.	d.
In rents of assize from free tenants	36	4	8
In rents, corn, oatmeal, butter, eggs, hens, &c., and for the 'potura' of 1860 men and 403 horses and of dogs, from villein tenants, amounting in value to	23	6	0
The <i>villani</i> of the cantref also furnished special dues, and gave a day's ploughing once a year, valued at	4	6	11
The perquisites of the Court amounted to	2	0	0
Making a total of	£65	17	7

VII. THE RELATIVE BURDEN OF THE DUES AND SERVICES.

CHAP. I.

Giraldus Cambrensis described Anglesey as containing the best corn-growing land in Wales.¹

The Welsh, he says, ploughed for their oats in March and April, and for wheat in summer and winter, yoking to their ploughs seldom fewer than four oxen. The four oxen were yoked abreast, as in the Isle of Man and in Scotland, and Giraldus mentions that the driver walked backwards in front of the oxen, as was the case also in Scotland.²

Return of
number
of cattle
in four-
teenth
century.

Bearing in mind that Anglesey was an agricultural as well as pastoral district, some light may be obtained from a comparison of the number of cattle in the manor and hamlets of Aberffraw, according to an assessment to a 'Fifteenth' made early in the fourteenth century,³ and in the parish of Aberffraw in 1893, according to the Agricultural Returns.

In the fourteenth century there were in all sixty-eight holdings of persons having cattle. Probably there are not as many at the present time.⁴

Only seven of these in the fourteenth century possessed a full yoke of four or more oxen; the rest must, therefore, have joined with others in the ploughing, unless they used horses or cows to make up the plough team.

¹ *Descr. Kamb.* C. I. vi.

² C. I. viii. and xvii., and see Train's *Isle of Man*, ii. p. 24.

³ Treasury of Receipt, Miscell. $\frac{6.6}{4}$, Public Record Office. Now Lay Subsidy $\frac{24.2}{46}$. See Appen-

dix A f.

⁴ In 1890 the number of small agricultural holdings under 50 acres, but excluding allotments, was 43.

The numbers of cattle, horses, and sheep at the two dates were as follows:—

	1820-40	1893
Oxen	(valued at 5s. per head)	137
Cows	„ 3s. 4d. „	262
Averia, ¹ 3 yrs. old	„ 2s. 6d. „	38
„ 2 „	„ 2s. „	91
„ Total of cattle		—528
Horses	„ 5s. „	71
Jumenta (Mares)	„ 5s. „	36
„ Total of horses		—107
Sheep	„ 6d. „	735
Total		1,370
		4,866

As regards the kinds of corn grown, it has already been seen that the payments of the *nativi* included wheat, oats, and barley.

On the day when the record above mentioned was made the quantities of these three kinds of corn on hand were as follows:—

115	crannocs of wheat	valued at 2s. 6d. per crannoc.
307	„	oats „ 2s. „
70	„	barley „ 1s. 4d. „
492	crannocs in all.	

It is obvious, therefore, that oats were the chief crop on the Aberffraw manor in the fourteenth century.

Oats the chief crop.

The total value of the cattle and corn calculated at the above prices amounted to 188*l*.

It is most likely that for purposes of taxation the assessment would be made after harvest before the produce was consumed. Perhaps, therefore, it would be fair to take the total as representing the capital of the tenants in cattle and corn after harvest, and probably there would not be much other capital, for

Value of cattle and corn

¹ Cattle.

CHAP. I.

representing the chief part of the tenant's capital.

otherwise the assessors would have taken care to include it in their valuation, the fifteenth of which was to be taken as the tax.

What proportion, then, did the value of the dues and services bear to the amount of their capital in cattle and corn thus ascertained?

Value of the tenants' dues and services.

The value of the dues and services of the tenants of the manor of Aberffraw, according to the Extent of 1294, roughly summarised, amounted to the following:—

	£	s.	d.
Money payments of free tenants	2	15	7
„ „ <i>villani</i>	1	9	2
Payments in kind by <i>villani</i>	6	17	4
Value of services in work by the <i>villani</i>	9	19	6
Total	£21	1	7

About one-ninth of the capital.

The amount of the annual dues and services was, therefore, about one-ninth of the capital of the tenants in cattle and corn.

This rough estimate, however, must only be taken for what it is worth. For it must be remembered that no distinction is made between different classes of tenants, and that these dues and services were only a part of the income of the Prince from his so-called manor.

Only a part of the Prince's income from the manor.

The following is a summary of the value of the manor in the Extent of 1294:—

	£	s.	d.
5 carucates of land in the <i>maerdref</i> and demesne	7	10	0
The three mills produced 60 crannoes	6	0	0
The fisheries	0	15	4
Value of pasture	1	0	0
Perquisites of the Court	2	0	0
	£17	5	4
Dues and services of tenants	21	1	7
	£38	6	11

Adding to this sum the revenue of the Prince from the rest of the cantref in which his royal residence was placed—viz. 65*l.* 17*s.* 7*d.*, towards which free tenants contributed rather more largely than the *nativi*, the total revenue of the Prince from the cantref amounted to 104*l.* 4*s.* 6*d.* The amount annually received from the three cantrefs of Anglesey was 483*l.* 10*s.* 11*d.*

CHAP. I.

Total revenue from the cantref, and from the whole of Anglesey.

VIII. SUMMARY OF THE EVIDENCE OF THE ANGLESEY EXTENTS.

The evidence of the extents of Anglesey taken alone may be summarised as follows :—

The Prince of North Wales had rights, which may be termed *Royal* rights, of progress, &c., for himself and his retinue, chief falconer, &c., over the cymwds and cantrefs of the whole of Anglesey, except in those cases in which portions may have been handed over by him or his ancestors to religious uses.

The Prince's rights of progress, &c.

The Prince had his own particular so-called manor, with its palace, courts, and demesne land. His home farm or *maerdref*, was worked by the so-called villein tenants of Aberffraw living close by his palace.

His 'manor.'

There were free tenants—some of them free by reason of their office, others free tribesmen settled on the estate—from whom he had money rents in lieu of the old food rents and services.

Free tenants.

There were also groups of villein tenants on outlying parts of the manor holding in *trefgevery* like those of the *maerdref*.

Villein tenants.

Scattered over the two cymwds of the cantref, were hamlets of free tenants, and other hamlets of villein

CHAP. I.

tenants, all contributing rents and services, and the latter supplying provisions and day-works. The villein hamlets were apparently held, as a rule, in *trefgevery*.

A 'manor' in each cymwd, with its courts.

In each of the other cantrefs or cymwds there was also a so-called manor, with its courts, forming a centre for legal proceedings, as well as for the performance of services and payment of dues. And all the *villæ* or hamlets within the cantref were under the jurisdiction of its courts, excepting those under ecclesiastical exemption from secular services. But it does not appear from the Extents that there were usually outlying hamlets specially annexed to these manors, as in the case of the Prince's own manor of Aberffraw.

Each cymwd or cantref was thus an organised geographical and judicial unit, and where the Prince himself did not occupy the palace, or use it as a hunting lodge in his annual progress, it was probably occupied by a subordinate chieftain; but on this point, as all the rights of the chieftains were transferred in lump to the Prince of Wales, the Extents naturally throw little light.

Services not personal, but attached to the holdings.

Lastly a remarkable feature, prominent throughout the Extents, is the emphatic way in which the dues and services of both free and villein hamlets were regarded, not as personal services, but as attached to particular holdings or hamlets, so that they remained untouched either by the confiscations on the conquest or by the depopulation of the Black Death, and continued exactly the same for centuries after the conquest, till they came to be regarded as permanent quit rents, some of which are still col-

lected by the collectors of the Crown revenues under the Department of the 'Woods and Forests.'

It may be added that the distinction between the free and villein hamlets was so deep and so marked that it was retained long after the conquest, and even long after the services of the bond hamlets had become commuted into fixed money rents. Even now, in the annual returns made to the 'Woods and Forests,' in some cases the rents of two classes of holdings, conjecturally, of the free and bond holdings of a district, are not only returned in separate lists, but even collected by officers with different names, the presumably free rents being collected and accounted for by a 'beadle' and the others by a 'prepositus'; the latter being possibly the successor of the *land maer* of the Welsh codes, in the Latin version of which the word is translated *prepositus*.¹

They remain unaltered by the conquest.

¹ I have to thank Mr. Russell Sowray, late of the 'Woods and Forests,' for this information. The return of 1892, from the Manor or Lordship of Harminiog, in Cardiganshire, is an instance of this.



CHAPTER II.

THE DENBIGH EXTENT OF 8 EDWARD III. THE WELES AND GAVELLS OF TRIBESMEN.

1. THE VALUE OF THE DENBIGH EXTENT.

CHAP. II. BEFORE proceeding to the direct evidence of the Codes and legal treatises—some of them of doubtful dates and authority—it is worth while to examine whether some further facts may not be obtained from the Extents as regards the structure of the tribe itself and the relation of the tribe and its kindreds to the land.

Further
evidence
required.

The Anglesey Extents have given a pretty clear view of the scattered hamlets, some of them occupied by free tribesmen and others by so-called *villani* or *nativi*. They have naturally disclosed the relations of both classes of tenants to the chieftains, and the geographical arrangement of the hamlets in *cymwds* and *cantrefs*, rather than the internal structure of the tribe itself.

They have, indeed, disclosed that the free hamlets were occupied by *weles* and *gavells*—whatever these may have been—and that their ‘heredes’ were so and so, but we have yet to learn what a *wel* was

and what a *gavell* was, and in what relation each of them stood to the tribe or the kindreds of which it was composed. CHAP. II.

Can this knowledge be obtained from the Extents? If it could, it might prove an invaluable key to the true understanding of the Codes.

It is worth while, therefore, to examine whether the Extents afford actual examples from which may be discovered what the *weles* and *gavells* of the free tribesmen were. What were the *weles* and *gavells*?

The earliest Anglesey Extents are deficient in detail, and do not supply the information.

The 'Record of Carnarvon,' as we have seen, is much more ample in its details, but it has the great disadvantage of having been made not only after the conquest of Wales, but also after the 'Black Death.' That great pains were taken to fulfil the terms of the engagement that, with certain exceptions, the services of free tenants and other Welsh customs should remain unaltered by the conquest, has been abundantly shown. But the devastations of the Black Death were limited by no such condition, and may well have played havoc with tribal arrangements.

Moreover, the Anglesey and Carnarvonshire district was, we are told by Giraldus Cambrensis, exceptionally *agricultural* in character, and may, therefore, have advanced, before as well as after the conquest, further than some other districts on the lines of approach to the manorial system.

What is required, therefore, is a survey of a pastoral district, in full detail, and made before the 'Black Death.'

CHAP. II.

The
Denbigh
extent
gives the
required
evidence.

The Extent of the Castle and Honour of Denbigh,¹ made in 8 Edward III., seems to be the only one which meets the requirements of the case. It was made before the 'Black Death.' It relates to a mainly pastoral district which continued to a large extent under the rules of ancient custom. It gives the name of every tenant, and has, moreover, distinct reference to the condition of things both before and after the final conquest of North Wales.

It is hardly possible to over-estimate the value of this Extent for the purpose in hand.

The annexed map will show at a glance the geographical conditions of the district.

Broadly speaking, it is bounded by the mountains surrounding the valley of the *Clwyd*, with its tributaries the *Istrad* and the *Aled*, embracing also the valley of the *Dulas* which enters the sea independently.

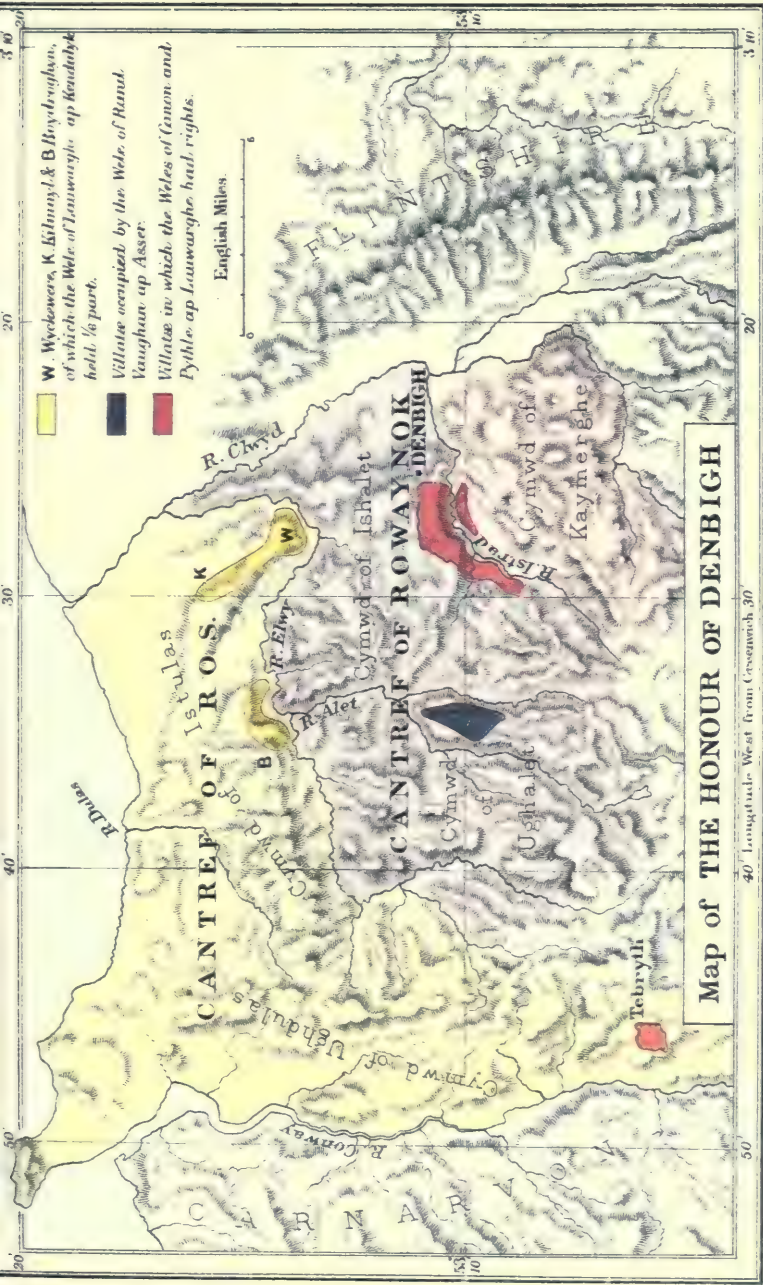
The
district
included
in the
extent.

This district, like Anglesey, was divided into cantrefs, and each of its two cantrefs was divided into two cymwds. The cymwds took their names from the rivers. The cantref of *Rowaynok* contained the cymwds of the farther and hither² *Aled*—*Ughalet* and *Ishalet*—and the cantref of *Ros* contained the cymwds of the farther and hither *Dulas*—*Ughdulas* and *Istulas*.

¹ 'Extenta Castri et Honoris de Dynbeigh facta per Hugonem de Beckele et per recognitionem tenencium singularum villatarum anno regni Regis Edwardi tercii post conquestum octavo.' Harleian MSS. 3632, B.M. A still older copy, if not the original, formerly belonging to Colonel

Howard, of Wygfair, is now in my possession, as well as a careful transcription, for which I have to thank the patient labour of Mr. W. K. Boyd. There is an imperfect copy at the Land Revenue Record Office, No. 6 Whitehall.

² Literally 'above' and 'below.'



Map of THE HONOUR OF DENBIGH

40° Longitude West from Greenwich 30'

Longmans, Green & Co., London, New York & Bombay

Finally, the single cymwd or half-cantref of *Kaymerghe* completed the district. CHAP. II.

II. THE WELE OF LAUWARGHE AP KENDALYK.

The Extent describes the tenants of each villata both before the conquest and also after the disturbances which followed it.¹

The free tribesmen are called in the survey *priodarii*, a name which we shall find familiar to the Codes, being a Latinised form of the Welsh *priodorion*, or proprietors, thus making it clear that in their case the survey is dealing with free tribesmen.

The *weles* are of free *priodarii*.

These *priodarii* are said to hold in *weles* and *gavells*.

Turning first to the description of the villata of *Wyckewere*, now *Wygfair*, in the *cymwd* of *Ros-Isdulas*, it begins by stating that in the time of the Princes before the Conquest it consisted of eight *weles* or *lecta*, viz. :—

The villata of *Wygfair* occupied by eight *weles*.

1. Wele Lauwarghe ap Kendalyk (freemen).
2. Wele Moroyth ($\frac{2}{3}$ freemen, $\frac{1}{3}$ *nativi*).
3. Wele Pridith Mogh do. do.
4. Wele Breynt
5. Wele Bothleyrn } all (*nativi*).
6. Wele Moynou }

(These six extended over *Wyckewere*, and its hamlets *Boydroghyn* and *Kilmayl*).

7. Wele Anergh Cuyr Duyon } (all *nativi*).
8. Wele Thleythen }

(These two were in the hamlet of *Boydroghyn* only.)

The first of these *weles* is that of *Lauwarghe ap Kendalyk*. A summary of its contents is given on the next page in a tabular form, and the examination of this actual example of a *wele* cannot fail to be instructive.

That of *Lauwarghe* one of them.

¹ The passages from the Extent referred to in this chapter will be found in Appendix B. See Table of Contents of Appendix.

The Wle of Lauwarghe ap Kendalyk.

Father	Sons	Grandsons	Great Grandsons and others
1. Wele LAU- WARGHE ap Kendalyk	1. Wele <i>Risshard</i> ap LAUWARGHE	1. Gavell Madok ap <i>Risshard</i>	Gronou ap Madok Vaghan, and Eynon Routh his brother. Heilyn ap Eynon ap Rissshard. Heilyn ap Gronou ap Eynon, Bleth and Ithel his brothers. Heilyn ap Eynon Gogh.
		2. Gavell Kendalo ap <i>Risshard</i>	Madok ap Heilyn ap Howel. Ithel ap Iorwerth ap Kendalo, Griffith and Tudor his brothers. David ap Kendalo ap Iorwerth. David Vaghan ap David ap Iorwerth, and Tudor his brother.
		3. Gavell Keñ ap <i>Risshard</i>	Keñ Vaghan ap Keñ ap Madok, Eynon his brother. Iorwerth ap Madok ap Iorwerth, and Ievan his brother. David Loyd ap Kendalo, and Iorwerth his brother. Madok ap Keñ ap Eynon, David and Ievan his brothers. Madok ap Eynon, Ada and David his brothers. Heilyn ap Eynon ap Rissshard (as above in 1st gavel) and his 'nepotes,' <i>Escheat.</i>
	2. Wele <i>Moridyk</i> ap LAUWARGHE	Gavell <i>Moridyk</i> ap LAUWARGHE	Kendalo ap Madok. Eynon ap Gronou ap Griffith, Lauwarghe his brother. Iorwerth ap Lauwarghe ap Griffith. Madok ap Heilyn ap Griffith.
	3. Wele <i>Kendalo</i> ap LAUWARGHE	1. Gavell Iorwerth ap <i>Kendalo</i>	Gronou ap Eynon ap Madok. Eynon ap Iorwerth and Ievan his brother. Heilyn ap Eynon ap Howel.
		2. Gavell David ap <i>Kendalo</i> (called Gavel Kyloen)	Ithel ap Eynon ap Kendalo and Phelip his brother. <i>Escheat.</i>

Instead of the description of a holding of land with its boundaries we have here what is practically a pedigree, embracing the sons and grandsons and great-grandsons of Lauwarghe ap Kendalyk. The numerous successors of each of the grandsons were apparently not all of them great-grandsons at the date of the survey. There had been apparently some admission of outsiders among them, but the extent speaks of a time when such groups embraced *true heirs* only. (See App. p. 57.)

CHAP. II.

The *wele*
a family
group
including
great-
grand-
sons;

It will be seen that the whole kindred of the descendants of Lauwarghe to the fourth degree was, or had been, included in the *wele* bearing his name; the word *wele*, or *gwely*, as already hinted, meaning *bed*, and being accordingly translated by the Latin word *lectum*.

Lauwarghe himself was probably not alive, and therefore, presumably, the shares of the sons in the kindred were again called *weles*, and so also of the grandsons if by the death of their fathers they had become heads of households. But in cases where the parent was alive the sub-shares of children, according to the custom of gavelkind, were apparently not called *weles*, but *gavells*. At least, this is what the use of the terms seems to suggest as their meaning.

with sub-
divisions
into *weles*
and
gavells.

Thus, when we read that the villata of so-and-so consists of so many *weles*, the meaning seems to be, not that the land of the villata is divided into so many sections or estates, but that it is occupied by so many kindreds, or family groups. And when we read that the *wele* of so-and-so consists, or consisted when it was held *integre*, of so many *gavells*,

CHAP. II.

we are to understand that it embraced so many subordinate families or sub-households of descendants.

The *wele* a division of the tribe, not of the land,

The *wele*, therefore, of the original ancestor is a division not of the land, but of the tribe, and it remains outwardly one unit, with internal subdivisions among sons, grandsons, and great-grandsons; and thus also the subdivisions of the *wele* are subdivisions of the family group and not of the land.

This being so, the next point arises, what may be the relation of the complex unit to the land? Where and how are the numerous progeny of Lauwarghe ap Kendalyk located on land, and how are their possessions or rights described in the Extent?

The answer is that the *weles* of the *progenies* of the three sons of Lauwarghe are described as located in the *Villata de Wyckewere* with its two hamlets of *Boydroughyn* and *Kilmayl*. The *wele* of Lauwarghe originally, and when it was entire, occupied only one-sixth share of the whole villata, and so it did still, as described in the Extent, though now subdivided into the *weles* and *gavells* of his descendants.

holding an undivided share in the occupation of a district.

This original *wele* of the common ancestor of the great-grandchildren thus held, apparently, an undivided share in the occupation of the district, or villata. And so it did still, though now subdivided into the *weles* of the sons and the *gavells* of the grandsons, and each of the latter at the time of the Extent embraced a numerous community originally of great-grandsons only, but since the conquest not strictly confined to them.

Thus classified still under the original *wele* of CHAP. II.
Lauwarghe ap Kendalyk, a community of a score or two of kinsmen held together as one family group an undivided one-sixth part, or share, in the occupation of the villata of *Wyckewere* and its hamlets.

This joint occupation by so numerous a body of kinsmen would have been complicated enough had the kindred of Lauwarghe been the only occupants of the villata. But it was still more complicated by the fact that the other five-sixths were shared in the same way in undivided shares, some by *nativi*, and others by more or less related kindreds, whose ties of blood with the kindred of Lauwarghe and with each other are not disclosed.

It is, perhaps, needful to assume that the actual homesteads, and inclosures round them, may have been held more or less in severalty, but it seems to be clear that, with this exception, the *weles* or family groups occupied *undivided* shares in what may be called the common rights of the villata. The homesteads and crofts probably held in severalty.

This is confirmed by the description of the escheats to the lord, after the conquest, which are carefully recorded. These escheats were not of particular fields or portions of land, but fractions of such and such a *wele*, and such and such a *gavell*. Thus, a fourth part of the *gavell* of one of the grandsons of Lauwarghe was escheat, and five-sixths of another, and so on, according as fewer or more of the kindred had died *contra pacem*, or had otherwise forfeited their rights. The escheats were of fractions of rights, not of land.

The total of escheats to the lord within the villata was therefore an aggregate, not of definite actual areas or acres lying here and there, but of

CHAP. II. a series of undivided fractions, which, when put together, amounted to a considerable undivided share in the right of occupation in the whole villata; and so the only way in which an estimate of the lord's share in the villata could be arrived at by the surveyors was by working out the calculation as one of proportion, and then translating the result into acres, thus:—

	Acres
The Villata of Wyckewere contains in lands, woods, and wastes	1,072
The Hamlet of Kilmayl	160
The Hamlet of Boydroghyn of land, wood, and waste	1,340
Sum total	2,573

And therefore the share of escheats of the lord by true proportion will be 1,638

Of which are allocated to diverse *prionarii* of *Lewenny* and *Astred Canon* in exchange for their patrimonies in the said villæ, certain proportions of divers tenants in Wyckewere, who have died 'contra pacem,' whose proportions ought to contain 176 acres of land, wood, and waste 176

And so there are over of the shares of the lord . 1,462

The lord seems ultimately at a recent date to have taken not quite one-third of this estimated acreage into his own hands, in order to let it out in lots of a few acres each to tenants, many of them Englishmen, at money rents on the English system.

and so, therefore, were the *weles* and *gavells*.

But the point of importance is that if the escheats were undivided shares of common rights so must also have been the shares of the *weles* and *gavells*, of which the escheats were undivided fractions.

III. THE WELES OF CANON AP LAUWARGHE AND
PYTHLE AP LAUWARGHE.

Passing now to another example, we find the *progenies* of apparently two other sons of Lauwarghe located in another cymwd. It is possible that they may be sons of another Lauwarghe, but it is hardly likely, as no distinguishing name is given in the Extent. They may therefore be offshoots from the original *wele* of Lauwarghe ap Kendalyk, but of this we cannot be sure.

CHAP. II.

The
villata of
Prees.

Their *progenies* are described in summary on the next page, and also those of the other kindreds sharing with them in the villata of *Prees*.

Following the *progenies* of each son separately a glimpse may perhaps be obtained of the way in which the family groups were located on land, and shifted according to tribal needs or arrangements.

The *progenies* of Canon ap Lauwarghe were located in the valley of the *Istrad*, not only in the villata of *Prees*, but also in the two other villatæ of *Astred Canon* and *Nanthyn Canon*.

The *progenies* of Canon hold fractions of rights in several villatæ,

According to the Extents of these three villatæ the *progenies* of Canon ap Lauwarghe held one-sixth share in the villata of *Prees*, to which were appendant grazing rights in a great tract of mountain waste, common to the tenants of the whole lordship. The whole villata of *Prees* paid 20*s.* of *tunc*, and the undivided sixth share of the *progenies* of Canon ap Lauwarghe in it contributed 3*s.* 4*d.* to the *tunc pound*.

They were the same family group with similar internal divisions into gavells wherever they had

VILLATA OF PREEs with its Hamlets; paying 20s. 0½d. tunc, held in VI. parts, each paying 3s. 4d., viz.:—

I. Progenies of Canon ap Lauwarghe.	½	Gavell Lauwarghe	Vaghan	in which are	Ithel Loyt ap Cadugan and 2 others.	
	½	Gavell Iorwerth	ap Canon		Cadugan Bottum ap Ednon and 4 others.	
	1	Gavell Iennaf	ap Canon		Keñ Routh ap Iennaf ap Kirid and 8 others (⅙ escheat).	
	1	Gavell Eignon	ap Canon		Iennaf Loyd ap Gronou ap Cadugan and 9 others (⅙ escheat)	
	½	Gavell Meuric	ap Canon		Madok ap Eignon ap Keñ and 13 others.	
	½	Gavell Nynyat	ap Canon		Madok ap David ap Eignon and 10 others (⅙ escheat).	
II. Progenies of Pythle ap Lauwarghe.	1	Wele Lorwerth	ap Pythle		Escheat (and therefore not mentioned in the other villata held by the progenies of Canon ap Lauwarghe).	
	1	Wele Ednowen	ap Pythle			
	1	Wele Ithon	ap Pythle		Escheat by death 'contra pacem.'	
	1	Wele Kennyngh	ap Pythle		2 holders (⅙ escheat).	
	1	Wele Cadugan	ap Pythle		1 holder (⅙ ")	
	1	Wele Ednon	ap Pythle		7 holders (⅙ ")	
	1	Wele Rissard	ap Pythle		4 " (⅙ ")	
	1	Wele Genythlyn	ap Pythle		2 " (⅙ ")	
	1	Wele Kefuenerth	ap Runon		1 holder (⅙ ")	
	1	Wele Tegwardet	ap Runon		3 holders (⅙ escheat).	
	1	Wele Iorwerth	ap Runon		3 holders (held whole).	
	1	Wele Gronon	ap Runon		2 " "	
	1	Wele Yarthur	ap Runon		Escheat.	
	IV. Progenies of Tenyth ap Kendalo ap Cadugan.	1	Gavell Heilin	ap Tenyth		2 holders and Magr. Hospitalis St. Johannis del Speci.
		1	Gavell Elyder	ap Tenyth		13 holders.
V. Progenies of Ithel ap Cadugan ap Ostrouth.	2½	Gavells Lauwarghe	ap Ithel		11 " (⅙ escheat).	
	2½	Gavells Ednon	ap Ithel		4 holders (1 gavell escheat).	
	2	Gavells Gilbert	ap Ithel		1 holder (2⅙ gavells escheat).	
VI. Sundry free weles and several in hands of nativi.					15 holders (1 gavell escheat).	

rights of occupation, and so it was not necessary, according to the Extent, to inscribe all the names of the grandsons of Canon ap Lauwarghe in the survey of *Prees*, because they were already recorded at length under the heading of *Astred Canon*. Excepting their share of the *tunc* of *Prees* they did no other services at *Prees*. Their services of *pastus* &c. were recorded under the head of *Astred Canon* and rendered there only. But, besides their services, they originally paid 10s. of *tunc* in *Astred Canon*.

They also held as a family group, with the same internal divisions, the villata of *Nanthyn Canon* with its hamlet of *Pennankyng*, but in this they owed neither services nor *tunc*, because it was reckoned as appurtenant to *Astred Canon*.

The *progenies* of Pythle ap Lauwarghe, who were also located in *Prees*, were divided into the eight *weles* of his eight sons, and held as one family group one-sixth share in the occupation of the villata side by side with the *progenies* of Canon ap Lauwarghe and other kindreds, paying their due proportion of *tunc*; but instead of having a second and a third location in *Astred* and *Nanthyn* they had a second location in the distant villata of *Tebrith* and its hamlets in the cymwd of *Ros Uchdulas*, south of Llanrwst, in the extent of which villata their names were recorded over again in detail.

But the *wel* of one son described as escheat in *Prees* is omitted altogether in *Tebrith*. The *weles* of two other sons are omitted for some reason or other undisclosed, and the *weles* of the five remaining sons are therefore the only ones recorded

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with the same subdivisions wherever they hold.

So also the *progenies* of Pythle.

CHAP. II. in *Tebrith*. The entry in *Tebrith* also contains the statement that 'all the tenants in the said villata and hamlets are free *priodarii* and not *nativi*, and they are called *wyrion Pythle*' (i.e. grandsons of *Pythle*).

The *progenies* of *Pythle* like their kinsmen, the *progenies* of *Canon*, paid their contributions of 3s. 4d. to the *tunc pound* of *Prees*. At the same time they paid 20s., i.e. the whole *tunc pound*, at *Tebrith*, where they had the whole villata to themselves, and also paid services.

The
escheats
again
are of
fractions
of rights.

Turning, as before, to the escheats, $\frac{1}{3}$ and $\frac{1}{8}$ part of the gavell of one of the sons of *Canon*, and $\frac{1}{4}$ of the gavell of another son, and $\frac{2}{3}$ of $\frac{1}{3}$ of the gavell of another son were escheat to the lord in the villata of *Prees*. The whole *wele* of one of the sons of *Pythle*, who died *contra pacem*, and $\frac{1}{3}$ and $\frac{1}{10}$ of the *weles* of the other seven sons of *Pythle* were escheat, so that in these cases also the escheated shares were fractional proportions of the undivided rights of the family group.

The *weles*
and *gavells*
bundles of
undivided
rights.

Thus the conclusion is arrived at that the *gavells* of the *progenies* of *Canon* ap *Lauwarghe* were undivided shares of rights in the several village communities of *Astred Canon*, *Nanthyn Canon*, and *Prees*, and the *weles* of the *progenies* of *Pythle* ap *Lauwarghe* undivided shares of rights in the villata of *Prees* and the distant villata of *Tebrith*. No doubt, as already stated, the kinsmen of each family group may have had the separate use of homesteads and crofts, but with this exception, if the words *wele* and *gavell* may be transferred at all from the family group to the holdings, they were substantially to all appearances bundles of undivided shares or

rights of co-aration and pasture in the several villatæ. CHAP. II.

Nor are these solitary instances. Three of the other sixths of the villata of *Prees* are respectively in the hands of the *progenies* of the three sons (or rather two sons and a grandson) of Cadugan ap Ostrouth. Other examples.

The first of the sixths was held in five *weles* by the five sons of Runon ap Cadugan and besides this sixth of *Prees* they paid *pastus* to the Prince in the villata of *Garth Kanannel* in the cymwd of Ros Uchdulas.

The second of these three was held by the *progenies* of Tenyth ap Kendalo ap Cadugan, and besides this sixth of *Prees* they paid *tunc* and did services for what they held in the villatæ of *Carueduenuth*, *Penporghethl*, and *Dyncaduell*.

The third of the three sixths was held by the *progenies* of Ithel ap Cadugan, and they also had rights in *Carueduenuth* and originally in *Dyncaduell* also.

IV. THE WELE OF RAND' VAGHAN AP ASSER.

The foregoing examples have sufficiently illustrated the position of *weles* of kinsmen located, along with others, in a single villata, or holding fractional rights in several villatæ. It may be well to add yet another example showing how in some cases a kindred could occupy exclusively several whole villatæ as well as fractions of others. The following will answer the purpose. The entry in the survey is as under :—

Example of a *wele* holding rights of occupation of several whole villatæ and fractions of others.

'Be it known that there is a certain *progenies* of free tenants in this cymwd (of *Ughalet*), which is called the "progenies of *Rand' Vaghan ap Asser*," which said *progenies* hold in diverse

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villæ of the cymwd, and held in the time of the Princes before the conquest, viz. :—

The whole villata of *Dennant*.
 The whole villata of *Grugor*.
 The whole villata of *Guylberyñ*.
 The whole villata of *Penglogor*.
 The whole villata of *Pennaulet*.
 Half of the villata of *Hendreuenuyth*.
 One third of the villata of *Prestelegot*.
 One thirteenth part of the villata of *Petrual*.

And all these said villatæ and parts of villatæ they held in 4 lecta, viz. :—

Wele Ruathlon ap Rand'.
 Wele Idenerth ap Rand'.
 Wele Daniel ap Rand'.
 Wele Kewret ap Rand'.

And there will follow concerning the proportion of tenure and services of every *wele* and of every one of its *gavells* in each of the several villatæ *seriatim* by itself.'

The *wele* or *progenies* of Rand' ap Asser was thus subdivided into *weles* of sons, and each of these again were divided into *gavells* of grandsons according to the annexed statement. The family group in the eye of the surveyors had become divided into groups of grandsons, and they are described as the *priodarii* holding the original *lectum* called *wele wyrion Rand'*—*i.e.* the *wele* of the grandsons of Rand', and wherever they hold, whether whole villatæ or fractions of villatæ, the original *lectum* or family group is subdivided precisely in the same manner into the same *weles* and *gavells* of the sons and grandsons of Rand'. But, again, the subdivisions of the kindred did not imply any actual divisions in the land.

The *priodarii* of this *wele* did all their services in the villata of *Dennant*, and paid their proper propor-

tions of *tunc* in every villata in which they had rights. CHAP. II.

Wele Rand' Vaghan ap Asser	Wele Ruathlon ap Rand'	Gavell Guyon ap Ruathlon	} 5 holders.		
		Gavell Bleth ap Ruathlon			
		Gavell Kewret ap Ruathlon			
		Gavell Madok ap Ruathlon			
		Gavell Iorwerth ap Ienerth'		3 holders.	
	Wele Idenerth' ap Rand'	Gavell Madok ap Idenerth'	4 holders	$\frac{1}{2}$ esch.	
		Gavell Allot' ap Idenerth'	4 ..	$\frac{3}{4}$..	
		Gavell Tegwaret ap Idenerth'	1 ..	$\frac{1}{3}$..	
		Wele Daniel ap Rand'	Gavell Eignon ap Dariel (sic)	12 holders	$\frac{7}{8}$ esch.
			Gavell Cadugan ap Danyel (sic)	8 ..	$\frac{5}{8}$..
Wele Kewret ap Rand'	Gavell Grifro ap Kewret	escheat.			
	Gavell Kenewrek ap Kewret	3 holders.	$\frac{1}{2}$ esch.		

V. THE SHIFTING IN THE LOCATION OF THE KINDREDS AFTER THE CONQUEST.

Lastly, some additional light as to tribal methods of distribution may perhaps be got from what happened after the conquest.

There had been escheats, *e.g.* in *Wyckwere*, owing to the death of tenants *contra pacem*. These escheats threw into the lord's hands the vacant proportions. Henry de Lacy's policy was to extend into the neighbourhood of the Castle of Denbigh the English three-field system of husbandry. Already in neighbouring parishes (*Llanriadr* and others) the three-field system was at work with its plough-teams

Vacancies by escheat in one villata filled up by exchange from other villatæ.

CHAP. II. and bovates on the English fashion.¹ To accomplish his object and make for himself an English manor, he excluded the *progenies* of Canon ap Lauwarghe from *Astred Canon* and gave them exactly corresponding rights in *Wyckwere* by way of exchange. And he acted in the same way in the villata of *Llewenny*.

When it is considered how complex were the rights of the tribesmen *inter se* in these cases, and yet how easily the exchanges were made, it becomes clear that the complexity lay in the structure of the kindreds and not in the facts of the husbandry.

These exchanges easily made,

The cattle and the ploughs of a kindred could be moved with ease from one part of the country to another, and some of them placed in one villata and some in another, even in different cymwds and cantrefs, without interfering with the intricate family rights of the members of the kindred *inter se*, which easily followed the cattle and the ploughs wherever for the time they might be.

and so might have been under the tribal system.

And thus these shiftings and redistributions of the kindreds on the land after the conquest may illustrate the ease with which the chiefs of kindred could move the kindreds and families about under the tribal system whenever changes in population might require it. But they do more than this. They give point and clearness to the conception of the landholding kindreds, each holding together as one family unit with its own tribal rights as against

¹ *Record of Carnarvon*, p. 112 and pp. 109-110. The Villa of *Llanreadur* was held by 4 groups of tenants, which each held 4 bovates, *i.e.* half the full plough team. And *Llech* by 4 groups, each with 8 bovates or full plough teams. *Llandulas* was held by 3 groups, each with 12 bovates.

other kindreds in this villata or that, and sometimes even in different cymwds. They oblige us to picture them as communities of graziers of cattle with rights of grazing by tribal right or tribal arrangement in different parts of the district, each community, with, it may be, its score or two of kinsmen, forming a complex unit, one in its relations to the other kindreds, but nevertheless with intricate internal hereditary and family divisions and rights known intimately, doubtless, to the elders of the kindred, but far too intricate to be of interest to the makers of the Extent.

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The kindreds family groups of graziers.

One point of importance may, however, be gathered from the Extent as regards the family rights of these groups of kinsmen.

It will have been noticed that in all the cases cited the kindred seems to have stopped with the great-grandsons of the common ancestor, of whose *wele* they held their undivided shares or gavells.

The group went no further than great-grandsons.

The following passage from the Extent seems to explain this:—

A son of a free *priodaur* after the death of his father shall give to the lord for his *relief*, before he possesses his inheritance, 10*s*.

A brother or nephew or cousin within the 3rd grade, and in the 3rd grade, shall give for his *relief*, after the death of his antecedent, before he obtains his inheritance, 20*s*.

Beyond the 3rd grade there is no right of inheritance amongst them, but the land shall be escheat to the lord for default of heirs.¹

The importance of this rule in the tribal system will become apparent when the evidence of the Codes is examined.

And turning from the groups of kinsmen to the

¹ See Appendix B. h and i.

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The villatæ were units of occupation.

geographical areas or land-units, called in the surveys *villatæ*, in which they had rights—sometimes sole and exclusive, but more often concurrent with other similar groups in fractional shares—they are forced to consider the *villata* rather as a unit of husbandry and of the grazing of so many cattle than as a ‘village community’ of the English type.

The numerous *progenies* of Canon or Pythle ap Lauwarghe obviously cannot all live in every villata in which they have rights and in which their cattle are placed to graze. Where, then, are the homesteads? In which of the villatæ?

It is when we are forced by the surveys to ask such questions as these that we fully appreciate the value of the description of Welsh habits in the twelfth century by *Giraldus Cambrensis*.

The homesteads easily built and removed.

His statement becomes very significant that the houses of the Welsh tribesmen were not built either in towns or even in villages, but scattered along the edges of the woods. Quite as important is the remark that to his eye they seemed mere huts made of boughs of trees twisted together, easily constructed, and lasting scarcely more than a season. They consisted, he says, of one room, and the whole family, guests and all, slept on rushes laid along the wall with their feet to the fire, the smoke of which found its way through a hole in the roof.¹

Summer and winter homesteads.

The Welsh tribesmen, in fact, like other pastoral people, had two sets of homesteads. In summer

¹ *Descr. Wall.* I. ch. x. and ch. xvii. The peasants of the villages on the south coast of the Isle of Achill, even to the present day, have

duplicate cabins in the summer village on the higher slope of the mountain, the whole of this village being unoccupied in winter.

their herds fed on the higher ranges of the hills and in winter in the valleys. So they themselves, following their cattle, had separate huts for summer and winter use, very much as was also the custom in the Highlands of Scotland and is still the case in the higher Alpine valleys.

Dispelling, therefore, from the word *villata* all ideas which hover around its use as the equivalent of the 'village community,' the picture given by the Extent, taken together with the information of Giraldus Cambrensis, of the scattered pastoral life of the groups of kinsmen becomes much more intelligible. The geographical units called *villatæ* are evidently the fixed and permanent units. The groups of kinsmen and their herds of cattle are the movable elements in pastoral life under tribal arrangements; and the complexity of rights within the kindred, whilst subject probably to inflexible tribal rules fixed by immemorial custom, follow the kindreds wherever they go and however much they may be scattered.

The meaning and significance of these tribal arrangements can only be fully appreciated when the descriptions given of the structure of tribal society in the Codes and other legal traditions have been studied. But, on the other hand, it will be readily admitted that we should have approached their study at great disadvantage had the previous examination of the actual examples of *veles* and *gavells*, furnished by the Denbigh Extent, been omitted.

The kindreds and their herds the movable element in tribal life. The *villatæ* the fixed units.

VI. THE GWELY IN SOUTH WALES. EXTENT OF THE
LANDS OF ST. DAVID'S. A.D. 1326.

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Now that it is known what the *weles* of the tribesmen were, the question arises over how wide an area mention of them is found in the Extents.

Weles
prevalent
through-
out North
Wales.

They were not confined to Denbighshire. The Extents contained in 'The Record of Carnarvon' testify to their prevalence throughout Anglesey, Carnarvonshire, and Merionethshire. The addition of Denbigh nearly completes the number of modern counties included in the district conquered by Edward I., and dealt with by the Statute of Rothelan. This district is that to which the Venedotian Code mainly applied. There is corresponding evidence for South Wales though not of so full and complete a character.

Extent of
the lands
of St.
David's.

The lands of the Bishop of St. David's were scattered over three or four counties, and an Extent was made of them in the year 1326,¹ which though not nearly so rich in details as that of Denbigh, gives, nevertheless, valuable evidence.

The Extent shows that English influences had long been at work in South Wales and especially in Pembrokeshire. The prevalence of carucates and bovates in the scattered agricultural hamlets of Pembrokeshire and other counties indicates that in many districts the tribal system had given way to settled agriculture and English methods. But in

¹ British Museum *Additional MSS.* No. 34135 :—'Extenta omnium terrarum et reddituum domini episcopi Menevensis facta per magistrum David Fraunceys Cancellarium Menevensem tempore venerabilis patris domini David

Martyn, Dei gracia episcopi loci. Anno Domini Millesimo CCC^{mo} vicesimo sexto.' See Appendix C. [Since printed in the Cymmrodorion Record Series, No. 5, edited by J. W. Willis-Bund.]

the districts through which the Rivers *Towy* and *Teifi* flow in Cardiganshire and Carmarthenshire, the Extent discloses interesting survivals of tribal holdings of the same type as those of Denbighshire, though not described with the same completeness of detail.

Thus at *Keuendeneuyth*, in Carmarthenshire ¹:—

‘They (the jurors) say that there are there four *lecti*, commonly called *gwele*, and of the first *gwele* is the stirps (*stipes*) of Gruff. ap Gilbert, and of the second *gwele* is the stirps of Isac ap Ithua, and of the third *gwele* is the stirps of Gronou ap Graylwyn, and of the fourth *gwele* is the stirps of Cadogan ap Donandwr, and each *gwele* renders to the lord 2s. by the year at Michaelmas.’

Gweles of the stirps of so-and-so, in Carmarthenshire.

At *Henllan*,² in Cardiganshire, there was one *lectus* of which three persons named and their co-portioners were tenants. And at *Bangor*³ there were four *lecti*, three of them being called *Gwely Oyrion so and so*, i.e. of the *grandsons* of the original holder.

Lecti in Cardiganshire.

In the villa of *Landewybreuy*,⁴ the lord had a house, and in what is called the ‘*Patria de Landewybreuy*,’ there were, according to the jurors, eight *lecti qui vocantur Gwely*, and of each of these eight *lecti* it is stated that there are such and such persons (in all cases but one, three are named), and descendants from them (*descendentes ab eisdem*). And it is added ‘all the aforesaid hold *per antiquam tenuram*, viz. *per ach et Edryt*’; i.e. ‘by kin and descent,’ the Welsh words used for this phrase in the Dimetian Code being ‘*o ach ac etryt*.’⁵

Gwelys of three persons and their descendants holding by ancient tenure of ‘kin and descent.’

In *Garthely*⁶ there was only one *lectus vocatus*

¹ Fol. 41 (p. 237).

² Fol. 36D (p. 215).

³ Fol. 37 (p. 215).

⁴ *Llandewybreui*. Fol. 33, 34

(p. 201).

⁵ *D.C.* I. xxx. *Leges Wallice*, ‘*per hach et edryt*,’ II. viii. 49.

⁶ Fol. 35 (p. 205).

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Gwely, and this again was of three persons named *et descendentes ab eisdem*.

In *Llannon*,¹ there was only one *lectus*, and this also was of three persons *cum sequela et descendentibus ab eisdem*.

Gweles in
Brecon-
shire,

In *Glascōm* in the Archdeaconry of Brecon there were three *lecti qui vulgo vocantur Gwele*. And each was that of a *stirps* and descendants from it.²

and in
Gower.

The Bishop of St. David's also had land at *Landewy* and *Langevelach*, in Gower, in Glamorgan-shire. In the latter place there were recorded under the head 'Liberi' seven *lecti qui vulgo vocantur Gwele*.³

This evidence of the Extent of St. David's, therefore, extends the mention of these holdings to four counties of South Wales, and there is no reason to suppose that the same system was not once prevalent in other districts of which there do not happen to be surveys.

¹ Fol. 36 (p. 211).

² Fol. 52 (p. 291).

³ Fol. 51 (p. 287). And see

Cambrian Archæological Association, The Lordship of Gower, part ii. p. 192.

[NOTE.—When the above was written I had not had the advantage of Mr. Willis-Bund's 'Introduction' to his valuable edition of this (so-called) *Black Book of Saint David's*.]



CHAPTER III.

THE STRUCTURE OF TRIBAL SOCIETY.

I. NATURE OF THE EVIDENCE OF THE CODES AND TRADITIONS.

PASSING now from the firm ground of the surveys to the more debatable ground of the Codes and the legal traditions classed together in the second division of the 'Ancient Laws of Wales,' it is necessary at once to disclaim any attempt to settle or even adequately to criticise the dates or authority of the several MSS. or of the traditions out of which they may have sprung.

The surveys have made it clear that upon the conquest of North Wales there was existent, and inextricably interwoven into Welsh polity, a mass of tribal custom which even Norman phraseology and classification could neither force into ordinary manorial grooves nor ignore. And it would be idle to dream that a body of custom of this kind could have been of recent or rapid growth. Rather must it be regarded as an axiom in economic history that a condition of rural polity such as the surveys disclose could not be other than the result of traditional

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The facts of the surveys the result of tribal custom.

CHAP. III. and immemorial usage. And when it is considered how tenacious and stubborn was the Welsh adherence to custom, that even long generations of Christian or ecclesiastical influence had failed to Christianise the tribal law of marriage; that (according to the Venedotian Code) 'the law of the Emperor and the law of the Church' combined could not force Howell the Good to alter tribal custom so far as to disinherit illegitimate sons; and that even Edward I. on the final conquest could not force upon the Welsh tribesmen the law of primogeniture—when this continuity of stubborn tribal habit is considered, it becomes clear that it must have been ingrained in the very structure of tribal society.

Welsh tribal custom survived into the era of codes and surveys.

Instead, then, of entering into critical examination of the dates of MSS. and the authority of the so-called 'Triads' and other legal traditions—which must be left to the labours of the Celtic scholar—and instead of being tempted to exaggerate the antiquity of the evidence, the wiser course in this practical inquiry will be fully to realise that the value of the evidence of Welsh tribal life does not lie in its antiquity. It rather lies in its being the latest and most modern instance in Western Europe of a tribal system which, having held its own till the era of codes and surveys, is unique in the fact that it can be examined in a way no other tribal system of Western Europe can be, excepting, perhaps, that of Ireland.

There is, however, one direct link between the surveys and the Codes which is worth mentioning.

In the Statute of Rothelan (A.D. 1284—*i.e.* fifty years before the date of the Denbigh Extent of

A.D. 1335) it is stated that upon the final conquest of North Wales, Edward I., 'wishing that his newly acquired Welsh lands should be governed under proper laws, to the honour of God, and that those just received under his rule should be dealt with by fixed laws and customs under his peace . . . caused the laws and customs of those parts hitherto used, to be recited before him and the nobles of his realm, the which having been diligently heard and fully understood, certain of them by counsel of the said nobles were annulled, certain were permitted, and certain were corrected, and also certain others were ordained to be added and enacted.'

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The Venedotian Code read over to the King and nobles at Rhuddlan, before the surveys were made.

Now, there is, in the British Museum,¹ a MS. of the Venedotian Code, not by any means the earliest MS. of it still extant, which at the end has a note mentioning Anianus, the Bishop of St. Asaph, who was probably one of the nobles before whom the Welsh laws and customs were recited. And it may well be one of the copies of the Code used before the King and his nobles at Rhuddlan.

The wiser course, therefore, will be to rely chiefly on the mutual support given to each other by the Codes and the surveys. The facts of the surveys are sure. If the Codes contain a body of customary law which in natural course would produce the condition of things described by the surveys, their authenticity will be substantially confirmed. And, again, if the legal traditions of more doubtful date and origin supply reasons, in tribal sentiment or in more or less archaic details of custom, for the legal

The Codes and surveys give mutual support to each other.

¹ Cott. Titus, D. ii.

CHAP. III. rules of the Codes, they themselves become evidence which cannot be wholly ignored.

It cannot be doubted that they throw valuable light of this kind, and all we can do is to use discrimination and not to rely too exclusively upon them in cases where they stand alone or seem to contravene better evidence with a suspiciously unhistoric motive.

The reader will readily discriminate between the different sources of evidence quoted from the 'Ancient Laws of Wales,' references to the Codes being so stated, whilst those to the other miscellaneous documents and the Latin versions of the Codes are cited under the heading 'Welsh Laws.'

II. THE DISTINCTION BETWEEN TRIBESMEN AND NON-TRIBESMEN PRIMARILY ONE OF BLOOD.

Tribesmen
and non-
tribesmen.

At first sight there is great confusion in the classes of men mentioned in the Codes and Welsh laws—of tribesmen, *uchelwrs*, *breyrs*, and *innate bon-eddigs*; of non-tribesmen, *taeogs*, *ailts*, *alltuds*, &c. The confusion vanishes only when the principle is grasped underlying the constitution of tribal society. And this principle would apparently be a very simple one if it could be freed from the complications of conquest and permanent settlement on land and from the consequent inroads of foreign law, custom, and nomenclature.

To begin with, there can be little doubt that the ruling principle underlying the structure of tribal society was that of blood relationship among the free

tribesmen. No one who did not belong to a kindred could be a member of the tribe, which was, in fact, a bundle of Welsh kindreds. Broadly, then, under the Welsh tribal system there were two great classes, those of Cymric blood and those who were strangers in blood. There was a deep, if not impassable, gulf between these two classes quite apart from any question of land or of conquest. It was a division in blood. And it soon becomes apparent that the tenacity with which the distinction was maintained was at once one of the strong distinctive marks of the tribal system and one of the main secrets of its strength. There were, indeed, if we may believe later tradition, in South Wales at least, bridges across the gulf, but they were such as to emphasise the hard fact of its existence and to prove not only its breadth but its permanence.

Two of these bridges may be alluded to at once by way of illustration :

(1) Residence in Cymru, according to the traditions of S. Wales, made the descendant of a stranger at last a Cymro, but not until continued to *the ninth generation*.¹

(2) Intermarriage with innate Cymraeses generation after generation made the descendant of a stranger an innate Cymro in the *fourth* generation. In other words, the original stranger's great-grandson, whose blood was at last seven-eighths Cymric, was allowed to attain the right to claim the privileges of a tribesman.²

Such being the width of the gulf which divided

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The distinction one of blood.

In S. Wales strangers become Cymry at ninth generation,

or by intermarriage at fourth.

¹ W.L. XIII. ii. 66.

² *Id.* 67.

CHAP. III. the stranger in blood from the free-born Cymro, the next point to be noticed at the outset is the nature of the disabilities which resulted from the want of tribal blood.

Dis-abilities of strangers in blood.

It is remarkable that these disabilities were apparently not so much the subjection to severer services and dues, as the natural results of the want of the blood-ties which bound tribesmen together into so tightly moulded a community.

The evidence of a stranger in blood was of no worth against a Cymro.¹

Whilst every tribesman, head of a household, must have his 'sword and spear and bow, with twelve arrows in the quiver' always ready at a moment's notice, weapons were not allowed to any stranger or *ailt* until the third descent.² And neither horsemanship nor hunting were free to any but an innate Cymro.³

Without his lord's consent the *taeog* was to be neither a scholar, a smith, nor a bard.⁴ But if the lord were passive till he were tonsured as a scholar, or till he had set up a smithy of his own, or till he had graduated in song as a bard, he was free.⁵

The reason for them.

The traditional reason for these disabilities, given in the *Triads*, was to keep the stranger class unorganised and weak; 'to guard against treachery and ambush'; 'to prevent the plotting of strangers and their adherents, lest *alltuds* (*i.e.* strangers) obtain the lands of the innate Cymry.'⁶

¹ V.C. II. xi. 24.

² W.L. XIII. ii. 222.

³ *Id.* 79.

⁴ V.C. I. xliii. 11.

⁵ D.C. II. viii. 7.

⁶ W.L. XIII. ii. 67.

These explanations are naturally not given in the Codes, but on such a point even a later tradition is not without value.

Lastly, there were special and exceptional cases in which kinship was allowed to the stranger in blood—exceptions which prove the rule, because they rested upon the hypothesis that an artificial tie of blood had been formed which might fairly be considered as strong as the natural tie.

The following typical examples are taken from a MS. of additional laws of about A.D. 1400.¹ Whether ancient tradition or indicating later relaxation of the strictness of tribal rules, they are equally instructive :—

Examples
of arti-
ficial kin-
ship.

If a person be killed and his kindred shall not obtain right, and his kinsmen proceed to avenge their kin, and they deem their number small, and if a stranger come and proceed along with them upon the *privilege of kin (ar vreint car)*, saying 'I will go along with you to avenge your kin (*car*), and will take upon myself the slaughter and blood of him whom ye also shall take upon yourselves,' and they kill one or more, on account of their kin (*kar*), such stranger obtains the privilege of kin (*ar vreint kar*).

If his travelling companion sees his enemies and says to him 'See'st thou? See'st thou yonder men who will have me? and since there is no kin (*kar*) with me they will have me cheap!' says his stranger companion, 'I will fight along with thee, and I will take upon myself the blood of such as thou shalt take upon thyself,' and he escape because of that, that stranger acquires the privilege of a kin (*kar*) to him.

If a person be condemned to lawful wager of battle, either for land and soil, or for any crime, and he should dread in his heart entering into personal combat, and a stranger should arise and say to him, 'I will go in thy stead to combat,' and he should escape thereby, such stranger acquires the privilege of a brother to him, or nephew, the son of a sister (*nei vab chwaer*) to receive galanas, or to pay it for him.

¹ W.L. X. ii.

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The kin-shattered person.

Now, in all these cases the word for kin is *car* or *kar*, and so, in the reverse case of a tribesman losing or forfeiting the privilege of kin, he became a *car-shattered* or *kin-wrecked* person—a person who had broken his kin and put himself for a time or in part into the position of a stranger in blood.¹

It would seem as though the tie of kin was a tie of nature, too strong to be broken for ever, except in extreme cases. In one sense, ‘once a kinsman, always a kinsman.’

The following is from the Gwentian Code :—

Three persons hated by a kindred : a thief, and a deceiver, and a person who shall kill another of his own kindred ; since the living kin (*car*) is not killed for the sake of the dead kin (*car*) everybody will hate to see him.²

Such a criminal as the last-mentioned, whose crime, being within his own kindred, was outside the law of *galanas* or ‘blood-fine,’ could not be slain. He might, however, with the consent of his kindred, relinquish the privilege of kinship. In such a case,

¹ The *car-shattered* person has been hitherto considered as a *waggon-shattered* person ; but as to the word *car* compare *kerennyd* = relationship (*Venedotian Code*, III. i. 11 and III. i. 16), *kar* and *car* = relative (*Gwentian Code*, II. xxxvii. 2, and xxxix. 11 and 14), *karant* = relations (*id.*). And (*W.L.* XIV. xvii.) under the head *Am Geraint* = of relations, are the three following paragraphs, which clearly prove that the *car* of the *car-shattered* person was his *kinship*, and not his *waggon* :—

‘ There are three kinds of relatives (*car*) on the side of the

father, among whom land is shared : a brother, a cousin, and a second cousin.

‘ Three relations (*tri char*) on the side of the mother who share land with their relatives (*aceu car*) : an uncle, the mother’s brother, a mother’s cousin, and a cousin to himself, where a person shall obtain land by maternity.

‘ There are three *car-shattered* persons (*tri char Ulywedroc*) : son of an alltud by a Cymraes ; a *taeog* accepted into the service of a person ; and a wealthy person by inheritance on the land of another.’

² II. xxxix. 54.

he became a kin-wrecked man, but the rights of the descendants of such a person, including their rights of inheritance in the tribe, were protected for nine generations—‘till the ninth man.’

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Thus, according to the Venedotian Code :—

If the ninth man come to claim land his title is extinguished, and that person is to raise an outcry that from being a proprietor (*priodawr*) he is becoming a non-proprietor, and then the law listens to that outcry, and assigns to him a shelter [or a free tribesman's *kyfran* or portion], and that outcry is called ‘an outcry over the abyss.’¹

What is this terrible ‘cry over the abyss’ but the last despairing cry of a kinsman on the point of losing for ever, for himself and his descendants, his rights of kinship?

By one thing alone could the tie of kinship be absolutely broken—viz. by a man's *life being forfeit* for crime, such as murder of his chief of kindred. For such a criminal the gulf was opened and could only be bridged by his descendants, as in the case of strangers in blood, in the ninth generation, or by repeated intermarriage with innate Cymraeses in the fourth generation.² And this only in South Wales!

How the tie of kinship broken.

A traitor to his kindred was banished from Cymru, and ‘it was required of every one of every sex and age within hearing of the horn to follow that exile, and to keep up the barking of dogs, to the time of his putting to sea, until he shall have passed three-score hours out of sight.’³

Thus, though the makers of the mediæval surveys naturally described the two classes of tribesmen and

¹ II. xiv. 2, and see W.L. ix. 26.

³ W.L. XIII. i. 26, and cf. *Ancient Laws of Ireland*. iii. c. vii.

² W.L. XIII. ii. 67.

CHAP. III. non-tribesmen as 'free' and 'bond,' or as *liberi* and *villani* or *nativi*, according to English manorial usage, the real dividing line between them under the tribal system turns out to be one of blood. It is true that the Welsh versions of the Codes themselves occasionally use the loan-word 'villein' in a vague sense for the stranger classes, but they never seem to forget that the real missing link between them and tribesmen is the tribal one of blood.

Grades of blood relationship belong to early stages of the tribal system.

The connection of both classes with land introduces, no doubt, at first sight, a complicating element into tribal society; but one strong indication that the tie of blood relationship had always lain at the root of tribal society from its early stages before it became finally settled upon land is the fact that when anything like proprietorship of land came into the tribal life it was forced, like everything else, into a tribal mould.

Whatever, for example, may have been the relation of the kindreds to land in the Denbigh Extent, the *weles* and *gavells* were moulded by blood-relationship. And we have seen that they were limited by the rules of tribal inheritance within the range of the fourth degree of descent.

The meaning of these rules and grades of kinship in the structure of the tribal community will next be examined, and then the light so gained may be thrown upon the further consideration of the position of the stranger classes.

III. THE KINDRED, AND ITS ORGANISATION.

The *innate boneddig*¹ was the fully freeborn Cymro, of pure Welsh blood, both on his father's and his mother's side, *without mixture of kin*.²

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He belonged to a kindred (*cenedd*). And the Cymric tribe or nation was a bundle of such kindreds bound together by blood relationship, by common interests, and by the necessity of mutual protection against foreign foes.

The tribe a bundle of kindreds.

The whole tribe or federate country (*gwlad*) under the head king (*brenhin penraith*) was regarded as the supreme kindred (*cenedd benbaladr*).³

This acknowledgment of a common country and supreme kindred, whether a late or early conception, had this result : that a Cymro was a Cymro wherever he went within its bounds, whilst preserving his particular privilege in respect to land only in the territory of the chief of kindred under whom he was born. Even the *kin-shattered* man, therefore, had not necessarily ceased to be a free tribesman, and was not without a country.⁴

Confining attention at present to the lesser kindreds, the kindred proper, which was an organised unit, having its own 'chief of kindred' (*pencenedl*) and other officers, was the kindred embracing the descendants of a common ancestor to the ninth degree of descent—*i.e.* the same number of generations as that through which the stranger in blood

The kindred to the ninth degree of descent.

¹ Bon = stem, stock; bonedd = stock, pedigree; boneddig = having a stock or pedigree.

² V.C. II. xvi.

³ W.L. XIII. ii. 64.

⁴ *Id.*

CHAP. III. must pass before he became a Cymro under the tribal rules of South Wales.

The chief of kindred.

According to the Venedotian Code, the chief of kindred must not be either a *maer* or *canghellor* of the Prince, but an *uchelwr* of the country, and his claim must not be by maternity. He was entitled to 24*d.* for every woman brought by marriage into the kindred, and 24*d.* from every youth admitted by him to the kindred.¹

And he had to pay 1*l.* yearly² to the lord, or higher chieftain, to whom he was thus placed in a semi-feudal relation.

He was assisted by other officers. The Gwentian Code mentions as indispensable the *representative* (*teispan tyly*), the *avenger* of the kindred (*dialwr*) and the *voucher* (*ardelwr*).³

Organisa-
tion of the
kindred.

The Triads thus enlarge upon the organisation of the kindred:—

Three indispensables of a kindred: its *chief of kindred* (*pencenedl*), its *avenger* (*dialwr*), and its *representative* (*theisbantyle*).

A *chief of kindred* is to be the oldest efficient man in the kindred to the ninth descent, and his privilege and office are to move the country and court in behalf of his man, and he is the speaker of his kindred in the conventional raith of country and federate country, and it is the duty of every *man* of the kindred to listen to him, and for him to listen to his *man*.

The *avenger of a kindred* leads it to battle and war as there may be occasion, and he pursues evil-doers, brings them before the court, and punishes them according to the sentence of the court and judgment of the country.

The *representative* is the mediating man—in court, and in congregation and in combat, and in every foreign affair. He is to be one of the wise men of the kindred by raith of chiefs of households (*pentenluoedd*) in the kindred, and be a coadjutor

¹ V.C. II. xix. and D.C. II. xxiii. 34.

² D.C. II. xxiii. 55.

³ G.C. II. xxxix. 38.

with the chief of kindred in every raith and convention of country; and he is to be elected by the raith of his kindred to the ninth descent by lot, *i.e.* by tacit vote.¹ CHAP. III.

We are reminded, therefore, that the organisation of the kindred existed for defence and border warfare, as well as for the maintenance of legal rights.

If the Venedotian Code mentions the semi-feudal relation of the chief of kindred to the lord or higher chieftain, it would seem from the Triads representing early or later tradition (whichever it may have been) that a kind of semi-feudal relation was established also between the chief of kindred and the men of the kindred.

Every kinsman to be a 'man and kin' to the chief of kindred.

Three indispensables of a chief of kindred: being an efficient man, being the eldest of the efficient men of his kindred to the end of the ninth descent, and being the chief of a household (*penteulu*), or a man with a wife and children by legitimate marriage; and every one of the kindred is to be a 'man' and a 'kin' to him (*yn wr ac yn gar iddo*).²

This tradition seems to be corroborated by the statements of the Codes, but with the curious difference that, as we shall see, in the Codes the 'lord' takes the place of the 'chief of kindred,' suggesting (as often happens) that the later traditions sometimes hail from an earlier stage in tribal life than those described in the Codes.

Be this as it may, the next point arises, how and when the entrance into the kindred and the establishment of this relation of *man* and *kin* took place.

Beginning with the Codes, a distinction must be drawn between the reception of a son into the kindred and the accession of the son to the full rights of a tribesman in the kindred.

¹ W.L. XIII. ii. 88. ² *Id.* XIII. ii. 165, and see W.L. XIII. ii. 67.

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Form of
reception
into the
kindred.

As to the first, according to the Venedotian Code, in the case of a legitimate child the proof of kinship on the introduction of the child into the kindred was the oath of the mother in the church where the burial place of her people was, she placing her right hand on the altar and the relics, and her left hand upon the head of her child.¹

The ceremony of formal reception is thus described in the Venedotian Code :—

Thus a son is to be received as of kin. The father himself may receive him, after he is lawfully affiliated to him by his mother. If the father be not alive, the chief of the kindred with six may receive him, and those of the best men of his kindred, and thus he is to be received; the *chief of the kindred* is to take the hands of the child between his own hands, and give him a kiss, for a kiss is a sign of affinity, and then [the others are to do the same]. If there be no *chief of kindred*, twenty-one of the best men of the kindred, and the man who shall be in the place of the lord (*argluyd*) is to take the boy by his right hand, &c.²

The young
tribesman
attains his
rights at
fourteen.

As regards the attainment by the young tribesman of his full tribal rights, the following is from the Venedotian Code :—

From the time when a boy is born until he shall be fourteen years of age, he is to be at his father's platter, and his father lord (*argluyd*) over him, and he is to receive no punishment but that of his father, and he is not to possess a penny of his property (*da*) during that time only in common with his father. . . . since his father during that time is to be responsible for him for everything.

At the end of fourteen years the father is to bring his son to the lord (*argluyd*) and commend him to his charge, and then the youth is to become his *man*, and to be on the privilege of his lord; and he is himself to answer for every claim that may be made on him, and he is to have his *da* (*cattle* or property).

From that age [fourteen] onwards, he is of the same privilege

¹ V.C. II. xxx., and see also |
G.C. II. xxxix. 40-41. |

² V.C. II. xxxi. 25.

with an innate boneddig, for he has no privilege excepting his descent, as he ascends not to the privilege of his father till his father's death.¹

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The completeness of the transference of the obligation for the son's maintenance from the father to the lord is shown further by the fact that on the son's death after attaining fourteen and leaving no child, the lord succeeds to his *da*, and not the father.²

Father not to maintain him after fourteen, but the lord.

And in another passage in the Venedotian Code it is explicitly stated that at fourteen a son is to be taken by the father to his lord, to become a man to the lord, and further it is added, 'and from that time forth he is to be supported by his lord.'³

A later development of this relation is mentioned in another treatise,⁴ which states that a son is to become a lord's man at fourteen, and at twenty-one take land from his lord and do military service for him. This was a very natural extension of the older tribal relation, which, though one of kinship, also involved the common duty of mutual defence, and also participation in marauding enterprises in which kinsmen fought together under their chief of kindred.

Returning, however, from military service to the right of maintenance, which the young tribesman claimed at the age when he also became liable to discharge the tribesman's duties, many cases of analogy in the Codes would seem to imply that it involved his being supplied with cattle by his lord

The lord or kindred supplies him with cattle &c.

¹ V.C. II. xxviii., and see the same point as to *villani* in the Latin version of the laws, L.W. II. xl. 15.

² V.C. II. xxviii., and W.L. X. xvii. 31.

³ V.C. II. i. 34.

⁴ W.L. VIII. xi. 34.

CHAP. III. or by the chief of kindred. Whether agriculture or the grazing of cattle were the tribesman's means of support, oxen would be needed for his ploughing, and a share in the common herd of cattle to provide the meat and milk required to maintain him and his wife and children.

He had them from the tribe, not from his father.

If so much as this be stated in the Venedotian Code, or is to be implied from its statements, the fact is very important, for whether it were the lord or the chief of kindred who had to supply the young tribesman on coming of age with his full tribal rights and cattle, it shows that he got them somehow from the tribe or kindred—*i.e.* from the lord, whose man he had become, whether a territorial lord over several kindreds, or the chief of his own kindred. In either case, his lord was the representative of the tribe or of the kindred; which of the two hardly can matter much. If the lord were the higher chieftain of the greater kindred of which the tribesman's kindred formed a part, the young tribesman might well be *man* and *kin* to him as well as to the chief of his own kindred.

The Triads call the bundle of rights his *cyvarwys*.

Passing now to the evidence of the Triads, as already said, it is quite possible that on such a point they may record earlier traditions than the Codes. Their statements do not seem, on the whole, inconsistent with the facts just learned from the Codes. Greater stress, however, is laid upon the bundle of tribal rights acquired by the tribesman at the age of fourteen. They present some graphic details, and, without leaning too much upon them, they may at least be listened to.

This bundle of rights is designated throughout the Triads by the curious symbolic word *cyvarwys*.

The word is not unknown to the Codes, and is used as an equivalent of what may be called a 'perquisite' or 'customary payment.' Thus, the chief of the household, who is a son of the Prince (*brenhin*), was to receive three pounds yearly from him as his *cyvarus*,¹ and the chief of song a bridal *cyvarus* from every maiden on marriage.² But the word is used in the Triads apparently for the provision granted by the tribe to the tribesman on his coming of age. It is thus defined in the Triads:—

The *cyvarwys* consisted of five free erws, co-tillage, &c.

Three *cyvarwys* of an innate Cymro: five free erws; co-tillage of the waste (*cyvar gobaith*); and hunting.³

And from another passage we learn that something like this was the usual provision made under the tribal system for those who had a right of maintenance, and who were therefore called *priodorion*. This passage shows that not only the 'innate Cymro,' but also the men of the Court by reason of their office, and, further, the clergy, had this right of maintenance, and so were *priodorion*.

The usual provision for maintenance.

There are three sorts of *proprietors* (*priodorion*), viz.:—

(1) Those naturally born free, (2) men of the court, and (3) clergy. The first of the three are called *laics*, and to them pertains the privilege of *location upon land* and *cyvarwys* . . . To the third class, or the clergy, there pertains the privilege of teachers, with an allowance to each from each plough within the district where he shall officiate as an authorised teacher, and his land of privilege free to him and his maintenance secured to him under the privilege of his services.⁴

Another triad describes the usual methods by which maintenance was provided for such persons, and applies the word *cyvarwys* to the maintenance:—

¹ V.C. I. vii. 11, and D.C. I. x. 2.

³ W.L. XIII. ii. 83.

² D.C. I. xxv. and G.C. I. xxxvii.

⁴ W.L. XIII. ii. 193.

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From three things are those who have free maintenance (*trwyddedogion*) to obtain their *cyvarwys*: (1) 5 free *erws*; and when that by any circumstance is not available, then (2) from a *plough penny*; and when that is not available, then (3) from a *spear penny*, or a spear charge, regulated by the occasion from every household of the kindred.¹

Finally, the Triads confirm the Codes in stating that the innate Cymro attained his *cyvarwys*, or bundle of tribal rights, on coming of age:—

Three persons who pay *ebediw* without land; (1) a boy under 14, for it is then he is to enter upon cattle (*da*) of his own and do service; (2) an innate boneddig; and (3) a *cyvarwysed* man.²

Another triad is as follows:—

Three *original privileges of every native Cymro* (and also under the name of Cymro is included the Cymraes):—(1) *Cyvarwys* and fruition of five free *erws* under the privilege of his origin as an innate Cymro . . . (2) The privilege of bearing defensive arms . . . and (3) The privilege of raith under the protection of his chief of kindred: and *at the age of growth of beard they are bestowed on a Cymro, and upon a Cymraes when she shall marry.*³

Given to the tribesman on coming of age.

If this passage means anything, it surely means that even during the lifetime of the parents the ‘privileges of every Cymro’ (including the *cyvarwys* of 5 free *erws*, &c.) attached to the son on his coming of age.

This, as we have seen, is consistent with the Venedotian Code, though the latter makes no mention of the 5 free *erws*, and does not apply the word *cyvarwys* to the bundle of rights which the new tribesman acquires when he becomes the acknowledged *man* of the chief of kindred or the higher lord.

Lastly, there is obviously something in this gift of the means of maintenance by the lord or the

¹ *W.L.* XIII. ii. 200.

² *W.L.* XIV. iii. 2.

³ *W.L.* XIII. ii. 65.

chief of kindred to the youth on his coming of age, involving an idea or principle very much like that of investiture. He becomes 'man and kin' to the chief of kindred, and, entering thus upon a tribesman's responsibilities, he is invested by right with the *cyvarwys* or donation of the necessary provision for his tribal maintenance and the fulfilment of the tribesman's duties. Is it not possible that there may be something in the *cyvarwys* which is typical of the ceremony of tribal investiture?

The *cyvarwys* a kind of investiture of full tribal rights.

If it be permissible on this point to travel outside the lines of the Welsh laws, there is a passage in the story of *Kilhwch and Olwen*, which is significant of the almost feudal character of the *cyvarwys*. *Kilhwch* confesses that he is not yet of an age to wed, but yet he wants *Olwen* for a wife. His father tells him, 'That will be easy for thee. Arthur is thy first cousin (*ceuynderw*). Go therefore unto Arthur, and ask him to cut thy hair, and ask this of him as a *cyvarwys*.' Then he goes to Arthur, and Arthur tells him he will give him whatever *cyvarwys* he may ask for. The youth thereupon asks him first to dress his hair. And Arthur takes 'a golden comb and scissors, whereof the loops were of silver,' and he dresses his hair. Then Arthur asks him, 'Who art thou? For my heart warms unto thee, and I know that thou art come of my blood.' He recognises that he is a first cousin (*keuynderw*), and promises to give him whatever he may ask for. Lastly, the youth asks for *Olwen* as his *cyvarwys*.¹

Connected with tonsure, in the story of *Kilhwch and Olwen*.

¹ Guest's *Mabinogion*, p. 219 et seq. *Red Book of Hergest* (1887), i. p. 105 et seq. See men-

tion of land given by a *brenhin* to his man as a *cyvarwys*. *W.L.* X. xi. 17, and *W.L.* XI. i. 1.

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How easily the submission to tonsure, as the outward acknowledgment of rightful service to a chief of kindred on becoming his man, and the receipt thereupon of a *cyvarwys* from the lord might grow into something very much like the homage and investiture of feudal knighthood!

We shall see by-and-by that *tonsure* was the ceremony whereby a stranger in blood became the *aillt* or tonsured servant of a lord. But the point here is the connection of tonsure with the recognition of kinship, on the youth becoming 'man and kin' to a chief of kindred.

Kilhwch goes to Arthur, and demands tonsure and his *cyvarwys*, not only because Arthur is *King*, but also because he is *of his own kindred*, and probably also the chief of kindred to him. And the whole story turns on Arthur's recognition that the youth is of his kin. It would seem, then, that there was a tonsure for kinship and another tonsure for service, and most likely a distinction between the two.

Earlier instance of tonsure connected with kinship.

Another, and perhaps older, illustration of the ceremony of tonsure, as the recognition of kinship, is found in the story related by Nennius of Vortigern and Germanus. Vortigern's son, whom he tried to fasten upon Germanus, at the suggestion of the latter, and to the great disgust of the former, takes a razor and scissors and comb to his real father—*i.e.* Vortigern—saying to him, '*Thou art my father; shave and cut the hair of my head.*'¹

These traditional stories seem to add some colour

¹ Nennius, *Hist. Britan.*

to the suggestion that, in this matter at least, the Triads represent an older tradition than that of the Codes.

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To sum up the evidence, it would seem, then, from the passages quoted from both the Codes and Triads, that the kindred included the descendants of a common ancestor to the ninth degree, and that this kindred was bound together not only by the tie of a common ancestry, but also by the tribal relation of each one of its members to the chief of kindred. This relation was that of being a 'man' to the 'chief.'

Relation between the chief and his 'man' one not of tenancy, but of kinship.

Nor had this relation apparently, in its origin, anything to do with land. It seems to belong to the essence of the tribal system itself, for the chief of kindred of the district was not necessarily the territorial lord.

And further, if we may trust the Triads, the chief of kindred had, besides those mentioned, duties of a paternal character to the young tribesmen. The youths who became his *men* at the early age of 14 not only became entitled to maintenance, but also to training. And this, we are told, was not merely military. The organisation of the kindred extended also to the provision of education in the domestic arts necessary to pastoral and semi-agricultural tribes.

The young tribesman entitled to maintenance and training.

There are three domestic arts, being primary branches—husbandry or cultivation of land (*aru tir*), dairy farming (*maeronaeth*) and weaving, and the chiefs of kindreds (*pencenedloedd*) are to enforce instruction in them. . . .¹

¹ *Ancient Laws of Wales*, W.L. XIII. ii. 75. As to the quartering of these youths (*gweision* | *bychain*) on the chief's dependents see App. B.e. p. 86.

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The seven
elders the
guardians
of kinship.

Associated with the chief of kindred, and acting as his coadjutors, were *the seven Elders of the kindred*,¹ whose duty it was to preserve by tradition the knowledge of kinship, and who had an important place in judicial proceedings, inasmuch as it was their duty, according to the Codes, to swear to the kin of anyone claiming by kin and descent.²

These Elders were 'Chiefs of Households' within the kin, and were an important representative element in the organisation of the kindred. From one passage in the Triads, it would seem that the official *representative* of the kindred was in some cases chosen by them.

Three raithmen of a kindred—its chief of kindred, its seven elders (*henadur*) as coadjutors of its chief of kindred, and its representative (*teisbantyle*), and he is a man of the kindred who shall be chosen on account of his wisdom and his literary knowledge, and to be chosen by lot or silent vote, of the elders of the kindred.³

Duties of
the ideal
chief of
kindred.

Finally, another of the Triads sums up the duties of the ideal chief of kindred in these graphic words :—

Three things, if possessed by a man, make him fit to be a chief of kindred :—That he should speak on behalf of his kin and be listened to, that he should fight on behalf of his kin and be feared, and that he should be security on behalf of the kin and be accepted.⁴

IV. THE GRADE OF KINDRED TO THE FOURTH DEGREE OF DESCENT.

The Denbigh Extent has made us familiar with the group of descendants down to great-grandchildren,

¹ *W.L.* XIII. ii. 162.

³ *W.L.* XIII. ii. 162.

² *D.C.* II. viii. 63, and *G.C.*

⁴ *Id.*

or the fourth degree of descent, holding together as a tribal unit of occupation under the name of the *wel*, or *gwely*, of the common ancestor.

And the Denbigh Extent also supplied the statement that inheritance was allowed no further than to the fourth degree. If there were no kindred within that limit the lord took the inheritance by escheat.

Grade of kindred to the fourth degree.

Now, there is a passage in the Venedotian Code, headed 'The Law of Brothers for Land,' repeated in substance by the other Codes and also in other legal treatises, to the following effect :—

Thus, brothers are to share land between them: four erwes to every *tyddyn* (homestead). Bleddyn, son of Cynvyn, altered it to twelve erwes to the *uchelwr* and eight to the *aillt*, and four to the *godaeog*; yet, nevertheless, it is most usual that four erwes be in the *tyddyn*.

Applied to land, in the Venedotian Code.

[Here follows the measure of the erw.]

If there be no buildings on the land, the youngest son is to divide all the patrimony (*trew y tat*), and the eldest is to choose, and each in seniority choose unto the youngest.

If there be buildings the youngest brother but one is to divide the *tyddyns*, for in that case he is the meter: and the youngest to have his choice of the *tyddyns*: and after that he is to divide all the patrimony: and by seniority they are to choose unto the youngest: and that division is to continue during the lives of the brothers.

This refers to the division among brothers; but the family holding was not broken up by it, because the division was not final. The sons of the brothers did not claim *per stirpes*. They were first cousins, and had the right to claim an equality of shares *per capita*.

Division among brothers, and again among cousins *per capita*.

And after the brothers are dead, the first cousins are to equalise if they will it: and thus they are to do: the heir of the youngest brother is to equalise, and the heir of the eldest brother is to choose, and so by seniority unto the youngest: and that distribution is to continue between them during their lives.

CHAP. III.

Final
division
among
second
cousins
per capita.

This refers to the equalisation of the shares of the grandchildren who are first cousins. But still the family holding is not broken up. Yet another division is provided for, to take place, when, presumably, all the grandchildren are dead. Then the great-grandchildren or second cousins finally divide equally *per capita*.

And if second cousins should dislike the distribution which took place between their parents, they also may co-equate in the same manner as the first cousins: and after that division no one is either to distribute or to co-equate. *Tir gwelyawc* is to be treated as we have above stated.¹

So also in
the other
Codes.

In the Dimetian Code the same rules of division are stated as follows:—

When brothers share their patrimony between them, the youngest is to have the principal tyddyn, and all the buildings of his father, and eight erwes of land, his boiler, his fuel hatchet, and his coulter, because a father cannot give those three to any but the youngest son, and though they should be pledged they never become forfeited. Then let every brother take a homestead (*eissydyn*) with eight erwes of land, and the youngest son is to share, and they are to choose in succession from the eldest to the youngest.

Three times shall the same patrimony be shared between three grades of a kindred, first between brothers, the second time between cousins, the third time between second cousins; after that there is no appropriate share of land.

After there shall have been a sharing of land acquiesced in by co-inheritors, no one of them has a claim on the share of the other, he having issue, except for a sub-share *when the time for that shall arrive*. Yet whosoever shall not have any issue of his body, *his co-inheritors, within the three degrees of kin from the stock are to be his heirs*.²

Now, without inquiring at present whether the description of family rights contained in these pas-

¹ V.C. II. xii. *Tir gwelyawc*
= land of *welcs* or *gwelys*.

² D.C. II. xxiii. 1-3 and 19.

sages was primarily applicable to actual ownership by a family of particular land in the modern sense, or whether it applied rather to the tribesmen's shares or rights of occupation, grazing, and co-tillage in the land of the tribe such as belonged to the *weles* of the Denbigh Survey, there must surely be a close connection between these *weles* or *gwelys* and the *tir gwelyawc* of these passages.

They describe the internal rights of a family holding of whatever kind it might be. And certainly they seem to describe exactly what is necessary to explain the care which is taken in the Survey to keep up the memory of the successive divisions of the original *wele*. In the case of the original *wele* of Lauwarghe ap Kendalyk, there is, so to speak, the external undivided unity preserved, but there is also recognised the family division of the *wele* of a presumably dead ancestor into the several *weles* of his sons. And, further, the division of these into the *weles* or *gavells* of their sons, and so on. And if we ask why the original *wele* remains externally undivided all the time till the family has grown into a community of a score or two of descendants, this passage from the Codes clearly seems to explain the reason. So long as any one of the sons were alive there was to be no internal or family division among grandsons; and until all the sons and grandsons had died no final division was to take place among great-grandchildren. And, therefore, the original *wele* remains the external unit, till the division between great-grandsons has been effected.

This explains the *weles* of the surveys embracing great grandsons.

The *wele* holds together till the final division of rights *per capita* takes place.

That the *wele* occupied the homesteads, with land round them, in *quasi* ownership in severalty

—*i.e.* in the exclusive occupation of the several families—and also held undivided shares in the pasture and waste of the district in common, along with other weles, does not necessarily prevent the term *tir gwelyawc* from embracing the whole.

Be this as it may, for the present we may conclude that, in the case both of particular ownership and tribal occupation of land, the limit of kindred to the fourth degree of descent was an important practical limit of family or tribal rights.

The same grade of kindred applied to strangers who intermarry with tribeswomen.

It has already been incidentally mentioned that the rules regulating the attainment of tribal rights by the stranger in blood bring us again to the same limit or grade of kinship. The descendant of the stranger in blood, whose entrance into tribal rights has been hastened by repeated intermarriages, becomes a *priodawr* and the founder of a new stock or kindred in the fourth degree of descent.

Here, then, is an important line or limit marking a distinctive grade of kinship, and inclosing, as it were, a distinct group of kinsmen embracing great-grandchildren or second cousins.

For what other purposes did it exist?

It was the limit of certain responsibilities.

There were three distinct responsibilities which were confined within this special grade of kinship—*i.e.* they were not extended to the wider kindred.

Three things which are not to be done by any further of kin than a second cousin:—(1) To pay *saraad* with such as shall have nothing of their own to pay; (2) To pay cattle without surety with the son of an alltud by a Cymraes beyond the third kin; (3) To mutually uphold and keep each other's share with property and oath by those beyond second cousins, for [land] is not to be shared further.¹

¹ W.L. XIV. xxi. 21, and see V.C. II. xxxi. 10.

Now, what were these three things?

First. The *saraad* was the payment for insult or injury short of homicide. Kinsmen as far as second cousins had joint responsibility to the injured person for the crimes of their kinsman, and no kinsman beyond this grade was responsible unless the crime amounted to homicide.¹

Secondly. Kinsmen within this grade were responsible for the marriage of daughters.² As a rule, the daughter did not inherit family land with her brothers, but she was entitled to her *gwaddol*, or marriage portion,³ which she took with her on marriage, and took back again in case she separated from her husband within seven years. After that, if the marriage continued, the husband and wife were jointly entitled to the combined chattels of both.⁴ But the kinsmen's duty to her did not stop here.

She was entitled to be married to a free tribesman, so that her sons might have full tribal rights.

But if this responsible family group gave the daughter away to a non-tribesman, who was not a member of a family or kindred, so that her sons could not receive inheritance in tribal rights from their father, then they had not fulfilled their responsibility to her.

The sons could in such a case have no inheritance from their father, and, therefore, tribal law gave them

¹ *V.C.* III. i. and *G.C.* II. viii.

² So in the tale, 'Kilhwch and Olwen,' *Red Book of Hergest* (1887 ed.), i. p. 119; Guest, p. 234. When Yspaddaden Penkawr is asked to give his daughter in marriage, he answered, 'Her four

great-grandmothers and her four great-grandsires are yet alive; it is needful that I take counsel of them.'

³ One half of a brother's share in chattels. *V.C.* II. i. 64.

⁴ *D.C.* II. xviii. 26.

CHAP. III.

Right of
their
sons by
maternity
in some
cases.

an inheritance by right of maternity in the family rights of the group who had given their mother away to a stranger.¹ And, further, as the sons would have no kinsmen on their father's side to be responsible for them, tribal law threw the responsibility on the mother's kindred. They became responsible for the *saraad* of their kinswoman's sons in case they committed crime. This was called 'payment of cattle without surety,' because (as explained in the Venedotian Code) no bond of suretyship was necessary, and 'with cattle every payment formerly was made.'²

The *third* point refers to the final division of *tir gwelyawc* among second cousins. After this there was no further joint occupation, but only what may be described as joint warranty of their common title in case it was disputed.

In all three cases the limit of responsibility was that of the fourth degree of descent—the great-grandsons of a common ancestor—and there was no liability beyond it.

V. THE GRADE OF KINDRED TO THE SEVENTH AND
NINTH DEGREES.

Middle
grade to
seventh
degree of
descent.

Passing now from the definite grade of kindred confined to the fourth degree or second cousins, it is at first sight more difficult to comprehend exactly the meaning of the middle grade of kindred—*i.e.* the grade extending to the seventh degree of descent, or fifth cousins, which was the grade primarily re-

¹ *V.C.* II. i. 59.

² *V.C.* II. xxxi. 10, and see
II. i. 61, and *D.C.* II. xxiii. 36,

and *W.L.* IV. i. 32, and X.
vii. 8.

sponsible for the crimes of kinsmen as regards *homicide*. CHAP. III.

There is some confusion in the Codes in the method of counting degrees of relationship and in the statements of the exact degree of kinship to be included in this middle grade; but there seems to be reason in the inference that the limit of the seventh degree of descent in the case of responsibility for homicide was based upon the principle that the greater crime involving heavier payments necessitated a wider area of responsibility.

Primarily liable for *galanas* for homicide.

But the full responsibility of the kindred for the *galanas*, or payment for homicide, did not end with kinsmen within the seventh degree of descent.

In the Venedotian Code there are two versions as to the payment of *galanas*.

The first¹ makes the amount fall in thirds. One-third fell on the murderer and his father and mother, if living; two-thirds fell on the kindred. Of the first third the murderer and his children were to pay two parts, and his father and mother the other part—the father paying twice as much as the mother.

How the *galanas* shared among the kinsmen.

The kindred on whom the other two-thirds fell was defined as 'from maternity to maternity unto the seventh descent.'

This exhausts the *galanas*, but there is still the further provision of the 'spear penny,' in aid of the murderer, in case of his default in paying his share. The deficiency in this case was to be gathered from the kindred beyond the seventh descent, or fifth

Kindred to the ninth degree liable for 'spear penny' in aid of the murderer.

¹ V.C. III. i. 16.

CHAP. III. cousins. And thus, according to the Venedotian Code, it was to be obtained :—

The murderer is to take a servant of the lord, carrying with him a relic, and wherever he shall meet with a person beyond the seventh degree of kindred, let such person take his oath that he is not descended from any of the four kindreds from which the other is descended, and unless he take that oath, let him pay a spear penny, and if he take the oath he is to be exempted.¹

The other Venedotian version may be summarised thus :—

The first third [of the *galanas*] falls on the murderer, and the mother and father and brothers and sisters with him, for those persons would receive with him a third of the *galanas* if paid to them, therefore let them pay so with him . . . (one-third of it on the mother and father, one-third on brothers and sisters, and one-third on the murderer, . . . males paying two parts and females one).

The remaining two-thirds fall on the kindred (two parts of it on the kindred of the father and one part on the kindred of the mother).

The kindred for this purpose is confined within the seventh man thus :—

- | | |
|----------------------|----------------|
| 1. Brother | = braut. |
| 2. 1st cousin | = keuenderu. |
| 3. 2nd cousin | = keuerderu. |
| 4. 3rd cousin | = kejuyn. |
| 5. 4th cousin | = gorcheyuen. |
| 6. 5th cousin | = gorchau. |
| 7. Son of 5th cousin | = mab gorchau. |

And then it continues :—

If the murderer have nothing to pay with, it is right to give him a spear penny to assist him, and that shall be paid to him from the seventh man onwards: those seven men are brother, first cousin, second cousin, third cousin, fourth cousin, fifth cousin, and a kinsman, son of a fifth cousin,² and *since relationship can be no further counted, let them beyond that pay to him a spear penny.* And the manner he shall collect a spear penny from the men he may find of his kindred, when he may not know how to

¹ *V.C.* III. i. 13.

| *galanas* for his son, and the son

² In the case of the son of the fifth cousin, 'the father pays the

| does not,' *V.C.* III. i. 20.

trace his relationship to them, is to take a relic he may credit, and when he shall meet with one of those men, let him take his oath that he does not originate from his kindred, or pay him a spear penny.¹

CHAP. III.

There is here the same confusion in the description of the fifth cousin or seventh in descent—*i.e.* the great-grandson's great-grandson; but one thing is clear: *there are men of the kindred beyond what we have called the middle grade of kinship*, and these are to contribute the spear penny up to the ninth degree in descent—otherwise who are the remoter kindred by whom the spear penny is to be paid?

VI. THE REASON OF THE THREE GRADES OF KINSHIP.

The importance of the recognition in the kindred of the three grades of kinship makes it worth while to attempt to get a glimpse, at least, of the circumstances or facts of human nature out of which it arose. So remarkable a feature in the structure of tribal society must surely have had a rational and natural basis.

Natural basis of the three grades of kinship.

Without travelling outside the knowledge derived from the Welsh laws, there are indications that it had a connection with the *hearth*.

There were two tribal chieftainships within the *enedl*, or kindred—viz. that of the *pencenedl* and that of the *penteulu*. Under each chief of kindred were many chiefs of households.

The hearth (*aelwyd* or *ayhwyd*²) was the centre of the house, and it was sometimes metaphorically used for the household.

The hearth and the mark of the kindred upon it.

Three hearths (*aelwyd*) that are to make satisfaction on account of such as shall not be under fealty to the lord—that of the father, of an elder brother, and of a father-in-law.³

¹ V.C. III. i. 17.

² V.C. II. xiii. 4.

³ W.L. XIII. ii. 132.

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The hearth, moreover, was the symbol of family ownership and inheritance. The right of the son on succession was to uncover the hearth of his father or ancestor. The legal term for the recovery by an ejected son of his patrimony was *dadenhudd*, or the uncovering again of the parental hearth. The term was a graphic one. The fire-back-stone, set up against the central pillar of the hut supporting the roof (*pentanvaen* = head-fire-stone), was a memorial or witness of land and homestead (*tir a thyle*), because it bore the *mark of the kindred* upon it.¹

The right of *dadenhudd*, or to the uncovering of the parental hearth.

There are three dead testimonies concerning land: (1) The witness of heirs as far as great-grandchildren (*gorwyron*), or beyond, is credited in court as to what they heard from their ancestors. . . . (2) Elders of country and kindred (*gwlad a chenedl*) as to what they know of kin and descent; (3) The *fire-back-stone* of the plaintiff's father, or of his grandfather, or of his great-grandfather, or others of his kindred. . . .²

And the covering and uncovering of the fire had and has still a picturesque significance.³

The significance of the covering and uncovering of the hearth.

Whether the fire were of wood or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember—the *seed of fire*—which was carefully restored to the hearth and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the 'seed of fire,' to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus from year end to year end might never go out. Anyone who has seen the process performed

¹ W.L. XIII. ii. 99.² W.L. XIII. ii. 227.³ V.C. II. i. 81.

on a Celtic hearth will understand the natural transition in the mind of the Welsh poet, Henry Vaughan, in his lines on 'Sleep,' from the high-flown metaphor—

The pious soul by night
Is like a clouded star. . . .

to the more homely one—

Though sleep, like ashes, hide
My lamp and life. . . .

and see at once the symbolic significance as well of the *dadenhudd* as of the *curfew*.

The suggestions of folk-lore might lead us further to recognise important religious superstitions connected with the hearth. But even without this the picture of the son, or grandson, or great-grandson,¹ returning perhaps from exile to claim the paternal homestead by uncovering again the ancestral hearth, is graphic and solemn enough to emphasise for us the importance of the Cymric hearth as, in a very literal sense, the *focus* of the rights of kindred.

The hearth the 'focus' of the rights of kindred.

There is significance also in the bar to the realisation of the exile's rights to the full recovery of his patrimony, resulting from the existence on the land where such was the case of 'occupiers who had grown into *priodorion*,' and founded a family hearth by occupation for four generations. In that case the returning exile could not oust the actual occupant. The fire-back-stone of the new occupant's family had

¹ *W.L.* VII. i. 26. 'A person is not to claim *dadenhudd*, except by the hearth he himself shall uncover, or his father before him. A person is not to claim land by *dadenhudd* because his grand-

father or his great-grandfather shall have been on the land, if he do not mind to claim [as in that case he should] by kin and descent.

CHAP. III. acquired the mark of a kindred upon it, and the two claimants must therefore divide the land between them.¹

Returning, then, to the consideration of the three grades of kindred from the point of view of the family hearth, the first two had obviously a foundation in the nature of things, inasmuch as they were bounded at one end by the reach of the actual sight and at the other end by the direct memory of a single person.

The ancestor may live to see great-grandsons, and remember his own great-grandfather.

The eldest living ancestor, as chief of the household occupying the principal homestead or *tyddyn*, and seated by the ancestral hearth, might well live to see growing up around it a family group extending to great-grandchildren.

Memory and sight may well cover seven generations,

On the other hand, looking backwards to his own childhood, he might well recollect his own great-grandfather sitting as head of the household at the same hearth, just as his great-grandchildren would some day hereafter remember him. Thus the extreme natural reach of the knowledge of the head of the household might cover seven generations. If during this period the purity of the family blood had been duly preserved, the kindred within these natural limits would be a perfect kindred.

and tradition go back two more.

Finally, if family tradition went back two stages farther than actual memory, then it would embrace the larger kindred to the ninth degree of descent. And as, in all probability, amongst the various household hearths there would always be present and conspicuous that of the head of the kindred, the patriarch under whose chieftainship the groups of

¹ *V.C.* II. xiv. 2.

lesser kindreds were united into the larger kindred, tradition thus backed by outward and visible signs would, in the course of ages, easily invest such tribal rules with the force and strength of customary law.¹

That rules and grades of kinship thus ingrained in the structure of tribal life should be applied as they arose to other matters, such as the attainment by strangers in blood of the privilege of kinship or the acquirement of proprietary rights in land, and finally that the same rules should mould the form of land ownership, when at last attained, into a family holding by the kindred within the fourth degree—all this was natural enough. And when we realise how customary law in these further matters became thus, in the same way, formed and fixed by the force of constant repetition, backed by household and tribal tradition, we begin to understand the tenacity with which the tribal system everywhere was able to maintain itself through centuries and even thousands of years.

Force of
tribal
custom.

The tribal system of blood-relationship never grew old. It was always forging new links in an endless chain, and the links of kindred always overlapped one another.

Were Welsh tribal law historically isolated and alone, the account thus given of the structure of

The
hearth
connected

¹ *Giraldus Cambrensis* mentions that the Welsh knew the names of their ancestors to the sixth or seventh degree, and sometimes further. Mr. A. N. Palmer has referred me to the fact that as late as the time of Norden's survey (A.D. 1620) of Abenbury, a

township adjoining Wrexham, a gentleman of estate gave his name as 'Humfridus ap Robert ap Will'm ap Rob't ap David ap Griffith ap Robert.' In this case seven generations were represented in one man's name.

CHAP. III.

with
religious
supersti-
tions and
the wor-
ship of
ancestors.

tribal society and of the grades of kinship might perhaps be accepted as sufficient in itself, and the hints given by folklore of still deeper religious and superstitious foundations for the sacredness of the hearth and the sacredness of kinship might perhaps be passed by unheeded.

But when the comparative method forces upon us the fact that in other tribal systems the hearth is surrounded with sacredness as the centre of the worship of ancestors, and that connected with that worship there were found in various tribal systems strangely similar grades of kinship, to shut our eyes to this wider view would be wilful blindness to facts which may throw back, even upon the Welsh tribal system, an important side-light.

When it is considered how large a part tribal religions have played in history by giving to tribal societies the tough tenacity which has enabled them to live through so many ages and to make and maintain such conquests as they have done—conspicuously in the case of the Jews and the Arabs—we may be thankful even to folklore for reminding us that the ties of Cymric blood relationship may have had religious sanctions long ago obscured, if not altogether obliterated by Christian and ecclesiastical influences.



CHAPTER IV.

THE STRUCTURE OF TRIBAL SOCIETY—(continued).

I. THE RELATION OF THE GRADES OF KINDRED TO THE OCCUPATION OF LAND.

THE foregoing considerations lead to the recognition of the extreme antiquity of the grades of kinship. CHAP. IV.

Rooted in the nature of things and moulded by the necessities and circumstances of tribal life, they in their turn seem to have controlled and forced into their mould any new elements which might enter from time to time within the range of tribal life and require adjustment to it. The grades of kinship ancient.

One of these new elements was undoubtedly encountered, earlier or later, in connection with occupation and ownership of land.

The passage from nomad life to settled occupation involved the absorption, so to speak, of the new element into the tribal system.

It is not easy to attain a clear idea of how the problem as to land was solved. How they affected the tribal relation to land.

It is easy enough to assume that whatever of land ownership grew up in the tribe was tribal ownership. But this, if strictly true, would carry us

CHAP. IV. but a very little way into a correct understanding of the relation of the tribesmen to land.

It will not do to bring into the question the modern democratic view of a society in which equality of rights and shares settled every question. Such an idea was foreign to the tribal system.

Careful consideration of such facts as turn up incidentally in the surveys and Codes affords the only chance that a true understanding can be reached, and, after all, survivals of apparently conflicting principles may suggest that there is a misunderstanding somewhere needing further light to dispel it.

In the first place we must try to get behind the political or juridical arrangements, the cantrefs and the cymwds with their so-called manors in which representatives and officers of the chieftain maintained a kind of lordship approaching to the territorial and manorial type.

Recognising the existence of this element and its importance and possible antiquity as belonging to the question of chieftainship (to be hereafter considered), and confining attention to the strictly tribal occupation of land, we have first to recognise the relation to land of both the greater kindred to the ninth degree and the lesser kindred to the fourth degree of descent.

The kindred to the ninth degree acknowledging a common ancestry and organised into a social or political unit under its chief of kindred, its representative, and its seven elders, was a clearly defined and separate group.

Within each of these greater groups of kindred were the lesser groups of kindred to the fourth

The kindreds to the ninth and fourth degree

both related to land.

degree of descent, embracing great-grandchildren or second cousins, each group forming a separate *wele* or *progenies* under the name of the great-grandfather, whether dead or alive, until the final division among second cousins when all the sons and the grandsons should be dead, and in the meantime divided into sub-*weles* or gavells, as the case might be, under their several heads of households or eldest living ancestor.

It is these lesser groups or *weles* that the Denbigh Extent represents as the tribal units of land occupation.

Were each of these *weles* the sole occupants of the district in which their members lived and in which their cattle were pastured, the head of the *wele* might be regarded as the landowner of the district, and a ring fence might be thrown round the land occupied by him and his *wele*. He would be the *tiriawg* or landed person in whom was vested the tribal proprietorship of the land occupied by the numerous members of his *wele*.

The head
of a *wele*
a *tiriawg*
or landed
person.

The fact that he and his *wele* were only joint participants with other *weles* in the tribal rights of the district in undivided shares (as in the case of Lauwarghe ap Kendalyk) ought not to blind our eyes to his position as a *landed* proprietor in the sense that in him were vested the tribal rights of his *wele*, so far as regards land occupation.

Externally viewed, he might well be regarded as *proprietor* of the *tyddyns* or homesteads occupied in severalty by himself and his descendants along with their crofts and cattle yards, and, besides these, of undivided and extensive rights of grazing jointly with other *weles*. When he, the original head of the

CHAP. IV. *wele*, was dead, his sons would be the proprietors of the occupation rights of the same original *wele*, and when the sons were dead the grandsons would succeed them in the proprietorship.

Thus in the Denbigh Extent *Tebrith* was occupied by the *wele* of 'the grandsons of Pythle,' and so, too, the *priodarii* holding the original *wele* of Rand' ap Asser were grandsons, and the *wele* was called by the surveyors '*wele wyrion Rand*'.

The head
of a *wele*
an
uchelwr
or *breyr*.

Thus whoever was the head of the *wele* was a landed person and also a chief of household. And by virtue of this double position his so-called 'privilege' was that of an *uchelwr* or *breyr*, and in South Wales he was as such a judge in the court of the *cymwd* or *cantref*.

Every landed person (*tiriawg*) being a chief of household (*penteulu*) is a judge in South Wales.¹

And again :

A *breyr* is an innate landed person (*tiriawg*) who is a chief of household (*penteulu*) with privilege of a court of justice.²

The *uchelwr* or *breyr*, sometimes called a *gwrda*, was a man of responsibility, bound to afford protection and to secure justice out of court as well as in it.

If a man take a woman clandestinely and bring her to the house of an *uchelwr* to sleep with her, and the *gwrda* do not take security for her *amobr*, let him pay it himself.³

It seems to be clear, then, that the *uchelwr* or *breyr* was a 'landed' person and a chief of household, and privileged in respect of his position as

¹ *W.L.* XIII. ii. 248.

² *W.L.* XIII. ii. 218.

³ *V.C.* II. i. 29.

such. Every chief of kindred and every chief of a *wel* was thus in the sense above mentioned a landed and privileged person, with certain land occupied by himself and his family in severalty in *tyddyns* and crofts as well as with large grazing rights over sometimes several and distant districts.

At the same time, extensive rights of grazing implied wealth in the shape of herds of cattle. The possession of numerous oxen implied the lion's share in the produce of co-aration. All this went with his being the landed head of his *wel*, and made him a powerful man. And yet, at the same time, his land-ownership, such as it was, could not be an absolute ownership. It was subject to the rules of '*tir gueliawc*.'

To take an actual case, it would seem that under these rules Lauwarghe ap Kendalyk was during his life the only landed person in his *wel*. In him its rights as to land were vested.

He was the *tiriawg* or landed head and *uchelwr* of the *wel*, and the only one. All his descendants, members of the *wel*, were, as to the land, in a subordinate position, with *cyvarwys* or rights of maintenance only, which rights of maintenance, however, implied rights of grazing cattle in the common herd and co-aration with fellow tribesmen.

The young tribesmen of Lauwarghe's *wel* who on coming of age during his lifetime became *innate boneddigs* did not, however, become joint tenants with Lauwarghe, whether sons, grandsons, or great-grandsons. Their tribal rights were, not to a joint share in the land, but to that maintenance which was the common portion of every kinsman. They

The other members of the *wel* were not joint tenants, or 'landed' persons, but had only rights of maintenance.

CHAP. IV. claimed this maintenance, along with their kinsmen,¹ 'by kin and descent,' as members of the kindred *in the lifetime of their fathers*, and the only doubt seems to be whether they claimed it from the head of the lesser or the greater kindred—whether from Lauwarghe ap Kendalyk as head of the *wele* in which they were born, or from the chief of the greater kindred to the ninth degree, or from the territorial lord of the district.

The *innate boneddig* claimed his maintenance from the kindred by 'kin and descent,' and not from his father.

Every *innate boneddig* on coming of age had, as we have seen, to become the *man* of a *lord* (*argluyd*) as well as *man* and *kin* to the chief of kindred. Till he was 14 his father was his lord (*argluyd*),² and maintained him at his own platter, but after that age his father was his lord no longer, and the lord (*argluyd*) whose man he had become had to give him his maintenance. If Lauwarghe ap Kendalyk was an *uchelwr* it seems probable that he may have had cast upon him as head of the *wele*, and *argluyd* of his man, the obligation of providing out of his tribal herds the necessary cattle for his maintenance as well as the *tyddyn* and the usufruct of the 'five free erws' which made up his *cyvarwys*.

Be this as it may, the new tribesman claimed his maintenance as a member of the kindred, 'by kin and descent,' and not by inheritance from his father.

There is a mysterious meaning hidden apparently in the word *tref*, which would help to clear our vision if it could be itself made transparent.

The phrase for patrimony is *tref y tat*, suggesting that the son got it from his father's property

¹ D.C. II. viii. 66.

² V.C. II. xxviii. 3-5.

and not from that of the kindred. The word for kin is *car*, and the use of the word *cartref* in the following passage seems to imply that what the new tribesman got as his *cyvarwys* came from the kindred. CHAP. IV.

Three things without which there cannot be a home: a separate *cartref*, privilege of country and kindred, and *cyvarwys* secured by social compact (*cymmrawd*).¹

All these three things the tribesman got by virtue of his membership in the social organism of the kindred and not by inheritance from his father. He ascends to his father's privilege as a landed person on his father's death.

But over and above these things that belonged to every tribesman as an *innate boneddig* he had a prospective right of possible succession to his father's or his grandfather's position of privilege as a landed person and the chief of his *wel*. When he attained to this it was not by 'kin and descent' from the kindred. In the words of the Venedotian Code he had to 'ascend' to it, and he might live and die without ever attaining it. The passage already quoted from the Venedotian Code, which states that the son at 14 who is an *innate boneddig* has no privilege except his descent, as 'he ascends not to the privilege of his father until his father's death,' states further, 'and no one is a *marchog* [*i.e.* a horseman or knight] until he shall ascend.'²

What is the meaning of this addition? It gives us incidentally another mark of the position of the *uchelwr* or *breyr*, distinguishing him from the subordinate tribesmen of his *wel*. His military dignity when the tribesmen go to battle is The *uchelwr* is a horseman; the *innate boneddig* only a foot-soldier.

¹ W.L. XIII. ii. 220.

² V.C. II. xxviii. 9.

CHAP. IV. marked by his fighting on horseback, whilst the subordinate tribesmen mostly fight on foot.

Giraldus Cambrensis describes the *nobiliores* as riding to battle on horseback, whilst the greater part of the people go to battle on foot.¹

The *nobiliores* could hardly be other than the *uchelwrs* and *breyrs*, who are described in the Venedotian Code as *horsemen*, just as Cæsar describes the upper class of tribesmen in Gaul as *equites*.

So that it becomes clear, on the one hand, that the *innate boneddig* during the lifetime of the common ancestor of the *welc* to which he belonged remained in a subordinate position with rights of maintenance only, claimed 'by kin and descent,' as a member of the kindred. On the other hand, his succession to the position or property of his father by inheritance he could claim only by *dadenhudd*—*i.e.* by uncovering the family hearth and not by kin and descent.²

II. THE PROPERTY OF THE INDIVIDUAL TRIBESMAN UNDER THE CYMRIC TRIBAL SYSTEM.

In trying to realise a condition of things quite alien from anything within the experience of modern life it is always needful to guard against misconceptions arising from the ignorance of some material fact, perhaps too common to be mentioned, and only to be known by accident or inference.

An examination of the evidence of the Extents and the Codes has apparently shown that, setting

¹ *Descriptio Kambriæ*, I. cviii. | sued by kin and descent.' *Venedotian Code*, II. xiii. 2.

² 'A *dadenhudd* is not to be

aside the possible introduction into the tribe from outside of ideas of private property in land which hardly belong to the tribal system, sufficient of purely tribal arrangements remained at the time of the Extents and the Codes to enable a fair judgment to be formed of the character and structure of tribal society and its connection with the occupation of land.

So far as relates to the tribal occupation of land, the main facts elicited by the foregoing inquiry seem to be that the bundle of rights which approached most nearly to ownership were vested in the chiefs of kindreds and the heads of the family groups called *weles*, whilst the common herd of tribesmen were in the subordinate condition of possessing only the *cyvarwys* or right of maintenance.

Compari-
son with
other
tribal
systems.

The importance of this conclusion lies in the fact that it gives us a valuable economic point of comparison with other tribal systems, proving that the Cymric tribal system, in its primitive form, belonged to an early stage of economic development.

It can hardly be doubted that the Welsh *weles* resemble in their structure much more closely the 'patriarchal family' than what is known as the 'joint family' with its joint ownership under a chief who is only *primus inter pares*.

Cymric
weles most
resemble
the patri-
archal
family
with the
patria
potestas.

It seems to belong to the more archaic of the two systems.

Now, it has always been one of the mysteries even of the Roman *patria potestas* how the individuals under it, including all unemancipated sons, grandsons, and great-grandsons and their wives, were provided for.

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Maintenance under the *patria potestas*. The *peculium* of its subordinate members.

The *peculium* of the Cymric *innate boneddig*.

Sir Henry Maine, in his lectures on Ancient Law many years ago, suggested that the representative ownership of the head of the *patria potestas* 'must have been co-extensive with a liability to provide for all the members of the brotherhood out of the common fund.'¹ If in the case of slaves under the *patria potestas* there grew up by degrees the recognition of the *peculium*, how much more should not something like private property have become recognised in the sons and their descendants!

It is worth while to examine further, in the light of this suggestion, into the question of the *da* or chattels of the individual tribesmen in Wales.

The fact that the payment of *galanas* was distributed amongst the kindred in stated proportions shows that they had individual property, probably mostly in cattle, wherewith to make payment.

The fact that in the Denbigh Extent the *tunc* payable by the Wele of Lauwarghe ap Kendalyk was distributed among the sub-*weles* and gavells composing it points in the same direction.

The fact that on the marriage of a daughter half a brother's share of the chattels was given with her *guaddol* confirms the same thing.

Let us follow these chattels given with the wife as her *guaddol*, and see in what it consisted.

If a man take a wife by gift of kindred and leave her before the end of seven years, let him pay her *agweddi* to her.²

. . . If she be left after the end of seven years, let there be an equal sharing between them, unless the privilege of the husband entitle him to more.

¹ *Ancient Laws*, p. 145.

² That is, return to her the *agweddi* paid by her father to her

husband on consummation of her marriage. *Dimetian Code*, II. viii. 73.

If they be separated by death everything is to be equally shared between them.¹ CHAP. IV.

In the Venedotian Code the property to be divided is defined as 'everything belonging to them.'²

The wife is to divide and the husband is to choose of the things which the law shall not share between them.

Certain things were specially named as to be given to the husband and certain other things to the wife. Division of goods between husband and wife.

The swine to the husband and the sheep to the wife, [or] if there be only one kind they are to be shared.

If there be sheep and goats, the sheep to the husband and the goats to the wife. . . .

Of the children, two shares to the father and one to the mother: the oldest and youngest to the father and the middlemost to the mother.

The household furniture is to be thus shared.

All the milking vessels except one pail go to the wife.

All the dishes except one dish go to the wife.

The wife is to have the car and the yoke to convey her furniture from the house.

The husband is to have all the drinking vessels.

The husband the riddle, the wife the small sieve.

The husband the upper stone of the quern, the wife the lower.

The clothes that are over them to the wife; the clothes that are under them to the husband . . .

To the husband the kettle, the bed coverlet, the bolster of the dormitory, the coulter, the fuel axe, the auger, the settle, and all the hooks save one.

To the wife the pan, the trivet, the broad axe, the hedge bill, the ploughshare, all the flax, the linseed, the wool, the house bag with its contents except gold and silver (which are to be shared).

If there be webs, they are to be shared.

The yarn balls to the children (if any); if none, then shared.

The husband is to have the barn and all the corn aboveground and underground.

The husband the poultry and one of the cats, the rest to the wife.

The provisions are thus to be shared:

To the wife the meat in the brine and the cheese in the brine; and after they are hung up to the husband.

¹ *Gwentian Code*, II. xxix.

² *Venedotian Code*, II. i. 1-6.

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To the wife the vessels of butter in cut, the meat in cut, and the cheese in cut.

To the wife as much of the meal as she can carry between her arms and knees from the storeroom into the house.¹

That this description of the sharing belongs to the ordinary married tribesman seems to be clear, as the statement goes on to say :

If the husband be privileged, let him show his privilege before the sharing, and after he shall have obtained his privilege let there be a sharing as we have said above.

This description of the chattels of husband and wife is graphic evidence of individual property in chattels on the part of the ordinary tribesman who has no privilege, *i.e. is not an uchelwr*, or a landed person.

As there is no mention of the cattle which presumably were the main part of the *da* of the tribesman and of the *guaddol* of the wife, they were presumably equally divided. The mention of the ploughshare and omission of mention of the oxen wherewith the five free erws of the husband's *cyvarwys* must have been ploughed, and with which he joined with his fellows in coaration, confirm this conclusion.

The
innate
boneddig
is a dairy
farmer.

But whatever may have been the rights in these respects of husband and wife, it is clear that the household of the married tribesman was that of a little dairy farmer with separate homestead, chiefly engaged in making butter and cheese ; but with a car and yoke of oxen for carrying and ploughing, with corn crops growing on his five free erws, as well as corn in the bin which, for household use, was

¹ *Venedotian Code*, II. i.

ground by the quern, or at the chieftain's mill, into flour.

And thus his maintenance was not provided by his sharing in a common meal, or receiving doles in money or in kind from the common purse or produce of the kindred, but the result of his own labour and use of the cattle and *cyvarwys* which was received as his tribesman's right on his coming of age and assuming a tribesman's responsibilities.

It would seem, therefore, that his *da* and his *cyvarwys* were the nest-egg, as it were, of his *peculium*, and that he might become rich or poor by his good fortune and his thrift or the want of them.

His *cyvarwys* the nest egg of his *peculium*.

Be this as it may, the lesson to be learned is, no doubt, that the possession of a *peculium* of private property in cattle and chattels was not inconsistent with the Welsh tribal system even in the archaic stage of the 'patriarchal family' or *gwely*.

The *peculium* not inconsistent with the patriarchal family.

There is an example of the same thing under the Hebrew patriarchal system so apt that it may well be used as an illustration.

It occurs in the story of Achan and his stolen wedge of gold, given in Joshua vii.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.

And he brought the families of Judah; and he took the family of the Zarhites.

And he brought the family of the Zarhites man by man; and Zabdi was taken.

Example under the Hebrew patriarchal system.

Zabdi is the first individual named, and he thus was probably the oldest living ancestor and head of a household (LXX *oikos*)—i.e. he was the great-

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grandfather, head of his *gwely*. What follows, therefore, reveals the interior of the Hebrew household.

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, was taken.

Achan, therefore, was the grandson of Zabdi, the chief of the household.

The guilt of Achan was acknowledged.

When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver, and a wedge of gold of fifty shekels weight [*i.e.* a Greek *maneh* in weight], then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it.

Achan, therefore, was a married tribesman with a tent of his own; he was a little farmer with a family of sons and daughters who were great-grandchildren of Zabdi the chief of the household. He possessed also a *peculium* of cattle and chattels.

And Joshua, and all Israel with him, took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. . . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day.

The wife is not mentioned. She presumably went back to her kindred.

III. THE APPLICATION OF THE GRADES OF KINDRED TO MUTUAL RESPONSIBILITY FOR CRIME.

Each
tribesman
sur-
rounded
by a halo

The organised kindreds under the chiefs of kindred and the *gwelys* occupying land forming groups round which metaphorically a ring fence might be drawn,

containing respectively kindred to the ninth and to the fourth degree, must not be confounded with the relations who to the fourth, the seventh and the ninth degree, were liable for the *saraad* and *galanas*.

The kindred as a whole was indeed responsible for the crimes of its members to the kindred whose member had been slain or injured. But within the kindred, as we have seen, the payment fell upon the actual slayer and his nearest relations.

Each tribesman is individually the centre of concentric rings of relationship extending to both paternal and maternal relatives within certain degrees, and as he lives and moves amongst his fellow tribesmen he carries, so to speak, around him a halo of responsibility, shading off as the degrees of relationship become more distant. Every tribesman is surrounded by others who are responsible for him in various degrees, and each of whom has his own particular halo of responsibility surrounding him. All within his particular halo are in different degrees liable for his frolics and his crimes, and he is reciprocally liable for each one of theirs in settled proportions.

Thus the whole society is knit together by an infinite number of crossing and intersecting threads of mutual guarantee and liability, from the meshes of which no tribesman can escape.

Even if the tribesman should emigrate beyond the bounds of the district of the kindred or lordship to which he belongs, he does not thereby cut the thread of liability.

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Whoever shall pay *galanas*, if the whole of his kindred be in the same country (*gulat*¹) with him, full payment is required of him by the end of a fortnight; if the kindred be scattered in several other countries a delay of a fortnight is right in respect to each country.²

This rule, however, does not seem to have prevailed as between the four greater divisions of Wales.

Should an innate *boneddig* of Powys be in Gwynedd, or one from Gwynedd be in Powys, and become subject to *galanas*, and his family kindred should not be in the country (*gulat*) with him, although many relations should, it is right for him to pay *galanas*, and to bring these along with him . . . and it shall be shared according to the number of his kindred that may be in the country.³

The liability extended to maternal relations and so bound kindreds together.

The liability has already been mentioned, not only of maternal relations, but also of sisters and female cousins, to assist in the payment of *galanas*. The result must have been to bind together, not only individuals, but kindreds also, by the ties of a common liability.

At first sight it may seem strange that females should be liable at all, but a moment's consideration will show that it was in harmony with the position of women in other respects under the tribal system. We have seen that the daughter, no less than the son, ceased to be supported by the father on attaining the age of puberty. She, too, had her separate right of maintenance under tribal arrangements, and if she married she was entitled to her *gwaddol*. Rights and obligations generally go together.

Why women paid *galanas*.

And if it be asked why had women this position in the kindred, the answer is not far to seek. It is found in an exceptional case, in which there was no

¹ In the *Venedotian Code* | 'lordship,' *arglwydiaeth*.

² *Gwentian Code*, II. viii. 11.

³ *Venedotian Code*, III. i. 23.

liability, viz. when it had ceased to be possible for a woman to have children. CHAP. IV.

A woman does not pay spear-penny, for she has not a spear, but her distaff only, neither do clerks pay it; and a woman does not pay *galanas* if she make oath that she shall have no more children, neither do clerks pay it: and it is not paid by a boy under fourteen years of age.¹

Another version has it thus:

And females and clerks shall pay it (*galanas*) unless they deny that they shall ever have children, for they shall pay for their children.

Here, then, is the reason why women had their place in the arrangements of the kindred. It was in right of their children, and because they might have children, that their place in the kindred was reserved. So long as it was possible for them to have children they were necessary links in the chain of consanguinity. Without them the chain would lose its continuity.

The mutual responsibility of kinsmen for *saraad* and *galanas*, graduated according to nearness of kin to the murdered man and the criminal, reveals more clearly than anything else the extent to which the individual was bound by innumerable meshes to his fixed place in the tribal community—the extent to which, under the tribal system, individual freedom was sunk in the solidarity of the tribe.

That this solidarity had its origin in the necessities of defence from the wrongs of other and rival kindreds is strongly suggested by the fact that the payment of *galanas* did not apply within the kindred.

¹ *Venedotian Code*, III. i. 14.

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No
galanas
 within the
 kindred.
 The
 murderer
 outlawed.

The murderer of a kinsman had committed a wrong within his kindred. It was not a case for the payment of *galanas*. The passage from the Gwentian Code has already been quoted which states that the hate of the kindred will follow the murderer who cannot be slain. 'Since the living kin is not killed for the sake of the dead kin, everybody will hate to see him.'¹ As we have seen, he became a kin-wrecked man, and fled like an outlaw to seek safety and maintenance as a stranger and a suppliant wherever shelter could be found.

The payment of *galanas* was therefore a matter between two kindreds. It was accordingly exacted in solemn form, at the time of the Codes, through the territorial lords who were the representatives of civil authority.

The period for *galanas* is a fortnight after being summoned for each lordship wherein they live, to apportion the payment, and twice that time for exacting the payment and to assemble them to pay it. And every lord is to have the exacting third in his own lordship. At three periods and in three thirds the *galanas* is to be paid: two periods for the kindred of the father and one for the kindred of the mother; because two thirds fall upon the kindred of the father, and therefore they are to have two periods. At the first period for the kindred of the father to pay one of their thirds, they are to have the oaths of one hundred of the best men of the other kindred, that their relation is forgiven. And at the second period, on their paying their second third, they are also to have the oaths of another hundred men of the other kindred that their relation is forgiven, and those of the best men of the tribe; and at the third period the kindred of the mother are to pay their third; and then they are to have the oaths of a hundred men of the other kindred, that their relation is forgiven; and everlasting concord is to be established on that day, and perpetual amnesty between them.²

Thus the *galanas* was a judicial arrangement of a

¹ *Gwentian Code*, II. xxxix. 54.

² *Venedotian Code*, III. i. 16.

casus belli between kindreds. At the time of the Codes it was no longer what it may have been at first, the subject of bargain between two kindreds. It had become a matter of tribal law. The amount was fixed, and the exaction was made by the higher judicial authority representing the tribe or nation of the *Cymry*. There was thus, so to speak, the intervention of a kind of international law and authority superseding the lynch law or blood feud between the kindreds. How early in tribal history this intervention may have existed cannot be known, but, whatever its origin, it added much, doubtless, to the solidarity of tribal society.

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The
galanas
a judicial
matter
between
kindreds.

IV. THE GRADES OF ARISTOCRACY IN THE KINDRED AS MARKED BY THE 'GALANAS.'

The rules of *saraad* and *galanas* not only bear witness to the solidarity of the tribe, they also bear witness to the existence of grades of aristocracy within the tribe, and even within the kindred itself.

They prove that under the tribal system the structure of society was rather that of aristocratic gradations of rank than of equality in the modern democratic sense. The Cymric tribes were conquering tribes, treating the conquered or alien races below them as strangers in blood and as belonging to a different race. And a conquering tribe is perhaps hardly likely to recognise equality, even in its own internal relations.

Tribal
grada-
tions of
rank.

Accordingly, even within the tribe and the kindred the value of one man's life was greater than another's. The amount of payment of *galanas*, *i.e.* for killing a man, is sometimes spoken of in the Codes as his *worth*

Men's
lives of
different
grades of
worth.

CHAP. IV. (*guerth*)—the same word being used for the worth of the *brenhin*, or head chieftain, as is used for the worth of a cow or a kettle.

The gradations in the *galanas* thus reveal the grades of worthiness of the several classes in the tribe.

The worth
of the
brenhin.

Thus, to begin with the *brenhin*, or king. The following is from the Venedotian Code :

The worth of the king is his *saraad* threefold. . . .

The *saraad* of the King of Aberffraw is to be paid thus :

A hundred cows from each *cantref* in his dominion and a white bull with red ears to every hundred cows, and a rod of gold equal in length to himself and as thick as his little finger, and a plate of gold as broad as his face and as thick as the nail of a ploughman who has been a ploughman for seven years. Gold is paid only to the King of Aberffraw.¹

Of others
of the
royal
family
and
house-
hold.

The *saraad* and *galanas* of the queen were one third that of the king.² The worth of the *edling*, or designated successor to the *brenhin*, was also one third of the worth of the *brenhin*.³ The chief of the *brenhin*'s household, being also a son of his, was likewise of one third the *brenhin*'s worth. The worth of the king's steward was nine score and nine cows—*i.e.* 189 cows.⁴ The worth of the other royal officers was six score and six cows—*i.e.* 126 cows.⁵ But the worth of the baking woman and the laundress of the court was only one half of the worth of their brothers.

These officers, even though originally strangers, were free by reason of their office, and their worth (126 cows) seems thus to be the normal worth of the free tribesman.

But setting aside the official class and looking

¹ *Venedotian Code*, I. ii.

² *V.C.* iii.

³ *V.C.* I. v.

⁴ *V.C.* I. vii.

⁵ *V.C.* I. x. &c.

within the kindreds, even the tribesmen were not all of one worth. CHAP. IV.

According to the Venedotian Code, the following were the grades of worthiness.¹

The grades of worthiness among tribesmen and strangers.

The chief of kindred	189 cows.
The <i>uchelwr</i>	126 cows.
Man with a family without office	84 cows.
The innate <i>boneddig</i>	63 cows.
The <i>alltud</i> of the <i>brenhin</i>	63 cows.
The <i>alltud</i> of the <i>uchelwr</i>	31½ cows.
The bondman (<i>caeth</i>) of this island, one pound of silver. <i>i.e.</i>	4 cows.
The bondman from beyond sea, 1½ lb. <i>i.e.</i>	6 cows.

The *galanas* of a woman was half the *galanas* of her brother,² just as her share in her father's goods (*da*) was half a brother's share.³

According to the Gwentian Code the grades of payment were virtually the same as those of North Wales, except that the worth of the chief of kindred was 567 cows and that of the members of his family 189 cows.

The Dimetian Code follows the Gwentian Code.

In both the latter Codes the *breyr* takes the place of the *uchelwr* with the same worth, viz. 126 cows.

This worth of the *uchelwr* or *breyr* seems, therefore, to represent the worth of the full or typical free tribesman, whilst that of the mere innate *boneddig* was only one half of it, the same as that of the stranger settled on the chieftain's land, and double that of the stranger on the land of the *uchelwr* or *breyr*.

Thus the youth born into the tribe, who was an

¹ V.C. III. i.

² V.C. II. i. 16.

³ V.C. II. i. 64.

CHAP. IV. *innate boneddig*, notwithstanding that his blood was pure to the ninth degree—that is to say, that he was the ninth in the line of unbroken descent from Cymric parents—on attaining fourteen, and receiving his *cyvarwys*, did not jump all at once into complete equality of communal value and rights in a republic whose members were all ‘free and equal.’ Provision was made, as we have seen, for his maintenance as a member of the kindred, but he was only a subordinate member. His worth was only half that of the *uchelwr*, and the same as that of the baking woman and laundress of the Court.

His worth was raised from 63 to 84 cows in North Wales when he became a family man, but he might live and die without becoming an *uchelwr*.

Hence the evidence of the rules relating to *saraad* and *galanas*, like those of land-occupation, prove that the structure of tribal society was patriarchal and aristocratic and not republican.

Thus several lines of evidence patiently followed have led to the same conclusion. And now at last it becomes easy to understand a statement of the Dimetian Code,¹ which, though at first sight strange and paradoxical, may now be recognised as summing up the whole truth in a nutshell.

There are three kinds of persons—a *brenhin*, a *breyr* [or *uchelwr*] and a *villein*, with their *aelodeu* (i.e. ‘relatives,’ literally ‘members’).

Under the tribal system the *welc* is the unit. The *brenhin* and the members of his *welc* form the

¹ D.C. I. v. 8. See also *Venedotian Code*, II. i. 32, where, in reference to the *agweddi*, the three classes are the *brenhin*, the *gurda*, and the *ailt*.

royal and ruling class. The *breyrs* or *uchelwrs*, heads of *weles* with the *innate boneddigs* under them, form the second class of free tribesmen. The *villeins*, or strangers in blood, form the third class; and beneath all these were the *caeths*, or slaves, who could be bought and sold.

The extraordinary solidarity of the kindreds and the tribe—a solidarity to which history bears ample testimony—was gained at the expense of the freedom and equality of the individual tribesmen. And little as the Codes reveal to us of the actual condition of the rank and file of Cymric tribesmen, it is impossible to shut our eyes to the easy possibility of oppression on the part of the chieftains and *uchelwrs*. It is easy to see how, if such was the structure of the Gallic tribes described by Cæsar, his description of tribal society might well be, in measure at least, typical of tribal society generally in its early stages. It might, under the pressure of want on the part of the tribesmen, or the unscrupulous use of power on the part of the *uchelwrs* or higher chieftains, easily come to pass that the mass of tribesmen, with their bare rights of maintenance and a *peculium* subject to the vicissitudes of fortune, elsewhere than in the Gaul of Cæsar's description might become almost the serfs of the *uchelwrs*, or, as he describes them, the *servi* of the *equites*.

CHAP. IV.

The solidarity of tribal society.

Liability to oppression.

V. CONFIRMATORY EVIDENCE OF THE DENBIGH EXTENT.

There is one other test to which may finally be put the correctness of the conclusion come to on the evidence of the Codes with reference to the subordinate position as regards rights in land and responsi-

CHAP. IV. bility for crime of the ordinary tribesman in the *wele* to which he belonged.

The escheats in the Denbigh Extent.

The evidence of the escheats recorded in the Denbigh Extent has been adduced as proof that the landed rights of the *weles* were mainly undivided rights of occupation and grazing. The escheats in respect of members who died *contra pacem* were not of specific acres of land, but of fractions of undivided rights.

The lord claimed a proportion equal to the total of the escheated fractions in a district.

And, as we have seen, the surveyors could only arrive at the proportion of the lords in respect of these escheats by what was practically a rule-of-three sum. All the escheated fractions in a given villata added together amounted to such and such a proportion of the whole. The acreage of the whole villata was so many acres. The lord's proportion of those acres in respect of the escheats was so and so, and he could, by rough justice, seize upon an area so ascertained, inclose it, and let it out on the English fashion to his own tenants.

If a tribesman had only a right of maintenance how could he have a share which could escheat?

But, this being so, why may it not be said that the fact of a man dying *contra pacem*, followed by the escheat to the lord of a fractional share in the landed rights of the *wele*, proves that as a subordinate member of the *wele* to which he belongs he was already in possession of his proper share in those landed rights, instead of having only his right of maintenance as the Codes seem to imply? How otherwise can it be that a son or a grandson who has not yet 'ascended' to the privilege of his father or grandfather has a share which could escheat? Does not this show that the patriarchal character of the Cymric *wele*, on which so much stress has been laid, had at least

vanished from actual practice at the time of the Extent? And, if so, may it not fairly be doubted whether the system described in the Codes ever was more than an imaginary system, all very well on paper, but never in actual use?

These questions can only be met fairly by a further examination into the actual facts of the escheats as described in the Extent. This invaluable document will once more prove the safest guide to the true understanding of the Codes.

Does the Extent show that he had a joint share in the land or rights of the *wele*?

If, in the case of a death *contra pacem*, the escheat was of the particular fraction of rights belonging to the individual tribesman so dying, then the Extent must be admitted to be at variance with the Codes and Laws.

If, however, on close examination it should be found that the responsibility for the escheats was cast on the *wele* as a whole, then the evidence of the Extent must be allowed to confirm in a remarkable manner the patriarchal character of the *wele* as described in the Codes.

What are the facts?

Now, if the reader will refer to the summary given above of the *wele* of Lauwarghe ap Kendalyk, he will find that there had been two escheats, viz. :— (1) $\frac{1}{4}$ of the gavell of Ken' ap Risshard ap Lauwarghe, *i.e.* $\frac{1}{36}$ of the original *wele* of Lauwarghe ap Kendalyk, and (2) $\frac{5}{6}$ of the gavell of David ap Kendalo ap Lauwarghe, *i.e.* $\frac{5}{36}$ of the original *wele* of Lauwarghe ap Kendalyk.

One-sixth exactly of the *wele* of Lauwarghe ap Kendalyk was escheat,

Now, the two together make up $\frac{6}{36}$, so that exactly one-sixth of the original *wele* had escheated to the lord for deaths *contra pacem* of members of this *wele*.

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and
apportioned
among the
tribesmen
of the
wele.

The natural inference is that one-sixth of the original *wele* was adjudged after the war to be escheat, and that it was apportioned by arrangement within the kindred in the proportion of $\frac{1}{3}\frac{1}{6}$ to the family of one of the grandsons, and $\frac{5}{3}\frac{5}{6}$ to the family of one of the others; the families of the other four grandsons being free from any part of it. This seems on the face of the figures more likely than that the rights of the individuals who had died *contra pacem* should have added up to an exact sixth of the whole right of the *wele*.

The case
of the *wele*
of Canon
ap Lauwarghe,

Turning next to the summary of the villata of Prees, and taking first the escheats within the *progenies* or *wele* of Canon ap Lauwarghe, we have the following fractions:—

$$\begin{aligned} \frac{7}{18} \text{ of a gavell} &= \frac{1}{3}\frac{1}{6} \text{ of a gavell.} \\ \frac{1}{4} \text{ " " } &= \frac{3}{9}\frac{0}{6} \text{ " " } \\ \frac{2}{3} \text{ of } \frac{1}{2} \text{ gavell} &= \frac{4}{3}\frac{4}{6} \text{ " " } \\ \text{a whole } \frac{1}{2} \text{ gavell} &= \frac{3}{3}\frac{6}{6} \text{ " " } \end{aligned}$$

Adding these fractions together, the total of the escheats equals $\frac{4}{3}\frac{5}{6}$ of a gavell. Now, as there were $4\frac{1}{2}$ gavells belonging to the *progenies* of Canon ap Lauwarghe, $\frac{4}{3}\frac{5}{6}$ or $\frac{1}{3}\frac{0}{6}$ of his *wele* was escheat.

and the
wele of
Pythle ap
Lauwarghe.

There were 8 *weles* embraced in the *wele* of Pythle ap Lauwarghe, of which one whole *wele* was escheat and $\frac{3}{10}$ of all the other seven, making together $\frac{3}{10}$ of $\frac{1}{8}$, *i.e.* $\frac{3}{80}$ of the original *wele* of Pythle.

These
were parts
of the
original
wele of
their
father,
and the
escheats

These cases do not seem at first sight to be evidence either way; but when it is considered that Canon ap Lauwarghe and Pythle ap Lauwarghe were brothers it becomes obvious that they were sharers in their father's original *wele*, so that if these fractions of $\frac{1}{3}\frac{0}{6}$ and $\frac{3}{80}$ —which in themselves suggest nothing

—turn out to be divisions of an even fraction of the whole original *wele* of Lauwarghe, the father of Canon and Pythle, just as in the last case, the evidence will confirm the fact of the escheat having been thrown on the whole original *wele*.

Now, $\frac{1}{3}\frac{0}{6}$ of Canon's *wele* and $\frac{3}{8}\frac{1}{0}$ of Pythle's *wele* equal $\frac{5}{36}$ and $\frac{3}{16}\frac{1}{0}$ of their father's *wele*; and, added together, these fractions amounted to $\frac{47}{144}\frac{9}{0}$ —i.e. only $\frac{1}{144}\frac{1}{0}$ short of one even third of the original *wele*. The inference consequently must be that after the wars it had been adjudged that one-third of the original *wele* should be regarded as escheat, and, as a matter of fact, it was impossible to allot this one-third according to the tribal rules as to the responsibility of the families of tribesmen more exactly than was done in the fractions above-mentioned.

The same conclusion is arrived at when the internal division is considered. Take the case of the *progenies* of Pythle. Pythle was presumably dead at the date of the Extent, because his sons are recorded as the heads of *weles*. One of these sons is dead *contra pacem*, perhaps without sons, and the whole of his *wele* is escheat. There are seven other sons' *weles* to bear their share of the remainder of the escheat. They divide the rest of what falls to Pythle's share equally—i.e. $\frac{3}{10}$ of their rights are given up as escheat by each of the seven. How is it possible that exactly $\frac{3}{10}$ of the members of each of these *weles* had died *contra pacem*? They are evidently sharing a common liability which had fallen upon the original *wele* to which they belonged.

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from the two make one-third of the original *wele*.

The liability for deaths *contra pacem* was thus charged on the

So far, therefore, from the evidence of the

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original
wele as a
whole.

The
individual
tribesmen
were
therefore
treated as
members
of a *patria*
potestas
and not as
joint-
owners

escheats of the Denbigh Extent clashing with that of the Codes as to the patriarchal character of the *weles*, it seems to confirm it in a remarkable manner, and to show that even so late as the conquest of North Wales the ordinary free tribesman of the Denbigh district was not treated as an individual owner of a fractional share in the landed rights of his family, but as a subordinate member of a *wele*, whose head was responsible in his representative character for the misdeeds of all his descendants to the fourth degree of descent.



CHAPTER V.

THE RELATION TO THE TRIBE OF STRANGERS IN BLOOD.

I. THE VARIOUS CLASSES OF STRANGERS.

A GOOD deal has already been said with regard to the relations to the tribe of the strangers in blood.

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If blood relationship was the tie which bound the kindreds of tribesmen together, and if the want of Cymric blood made the gulf between the tribesmen and strangers in blood, the refusal to recognise any efficient blood relationship as between strangers was the key to their legal condition under the tribal system. It was as though the tribesman was so conscious of the strength of the tie of his own blood relationship that he was blind to any other but his own. Or possibly his knowledge of the strength of that tie made him dread the growth of a similar tie amongst others of alien blood.

Want of blood the secret of the stranger's position.

It is significant that the ties which were recognised, and even encouraged within cautious limits, were those which bound the stranger to the tribesman, and not those which would bind him to his fellow stranger. And no doubt from the point of view of the tribal system there was political wisdom in the instinct which set itself against what would help the non-

CHAP. V. tribesmen to organise themselves into a too powerful subject tribe.

Each stranger under a lord.

Under Welsh tribal custom each stranger was individually subject to some Cymric superior and protector, who might, or might not, as we shall see, have proprietary rights over him. A tie of some kind always was formed between him and his Cymric superior, but, whatever it might be, it did not necessarily imply anything in the nature of bondage or serfdom, however easily it might grow into it.

He was not therefore a serf.

Even if something like the relation of lordship and serfdom ultimately grew out of it, as the phraseology of the surveys would suggest had been the case, still, before we can understand its nature we must examine how it arose under the tribal system and by what tribal rules it was regulated. It is the more necessary to examine this point carefully, as it may possibly help to throw some light upon the origin and original nature of manorial serfdom.

The surveys have already made us familiar with the hamlets of so-called villein or bond tenants, holding under what the 'Record of Carnarvon' describes as a tenure of the nature of *trefgevery*.

Placed in a *maertref*, or *taeog-tref*, in 'trefgevery,' without rights of inheritance;

These tenants are described in the Codes as *taeogs*, or *aillts*, and they are sometimes located on the *maertref* of the Prince, and sometimes in *taeog-trefs*, *i.e.* in separate *trefs*, and not mixed up with the tribesmen.

Further, the description in the Codes of the nature of their tenure (which has already been quoted) was found to correspond with the description given in the 'Record of Carnarvon' of land held in *trefgevery*.

The peculiar point about these *taeog-trefs* was,

it will be remembered, the joint responsibility of the *tæogs* in each *tref*, or hamlet, for the services, or payments in lieu of them. In some cases on the manor of Aberffraw they seemed to be arranged in groups of nine, probably for this purpose.

The peculiar feature of the *tæog-tref* as described in the Codes was the entire absence of any rights of inheritance, all the *tæogs* sharing equally in the land, sons having separate *tyddyns* during the lifetime of their fathers, and sharing equally along with the rest, excepting the youngest son, who remained with his father and succeeded to his *tyddyn* on his death.

but with absolute equality of rights.

The equality was carried so far as to provide that no one could commence the co-ploughing until every *tæog* in the *tref* had found a place for his oxen in the common ploughs.¹

Recognising that this peculiar kind of tenure was the natural result of carrying out the tribal principle that there was no true kinship and inheritance among strangers in blood, it becomes obvious that it was the typical kind of tenure for non-tribesmen, and this was so whether they were settled in the *maertref* of the *Brenhin*, or Prince, or in separate *tæog-trefs* under the regulation of his *maer* and *canghellor*, or scattered over the cantrefs and cymwds under subordinate chieftains or *uchelwrs*. In all cases, as a normal rule, non-tribesmen were placed in regulated *trefs*, of *tir cyfrij*, held in *trefgevery*.

This was the typical tenure for strangers in blood.

The ordinary class of *tæogs*, or *aillts*, born on the land, whose ancestors had been on the land from generation to generation, to whom the bridge of

¹ *Gwentian Code*, II. xxxv. 5.

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Easily described as *nativi*,

successive marriages with women of Cymric blood was shut out by the humility of their position, who were therefore in North Wales *taeogs* for ever, and in South Wales waiting for the ninth generation before there was any chance of rising into a higher status—these hereditary *taeogs*, or *aillts*, would naturally be described by the makers of the surveys as *nativi* and *bond tenants*.

And it was perfectly natural that new comers, strangers in blood, seeking protection and settlement, should, as a rule, be placed in such a *taeog-tref* and become *nativi* like the rest.

but not all treated alike.

But further examination very soon makes it clear that all strangers and new comers were not treated alike.

Without entering into the question of terminology and the difference between *aillts* and *taeogs* and other strangers in blood, it can readily be seen that the new comers might belong to different classes.¹

The kin-broken tribesman

Take the case of the *car-shattered* or *kin-broken* tribesman. For some reason or other he had to leave his kindred. The cause of his leaving might well determine his position in the place where he sought his new home.

If driven by necessity like the 'Prodigal Son' in the parable to take a menial position, to join himself to an *uchelwr*, he would naturally be placed to work in a *taeog-tref*. He might well be contented to perform the services of a *taeog* in return for

¹ Generally the *aillt* of the Venedotian Code seems to correspond with the *taeog* of the others, but not in every case. '*Alltud*' simply means '*stranger*.'

protection and maintenance. He might thus naturally drop into the position of an *aillt* or a *taeog*.

The word *aillt* is believed to mean 'a shaven or tonsured person.'¹ The *tonsure* was indicative of service, and his submission to it would be the outward sign that he had become the 'sworn man' of his protector.

Such might well be the experience of any stranger in humble or abject circumstances, driven by necessity to seek protection. The following passage couples with the 'kin-broken' man, the illegitimate son disowned by the kin, and the stranger seeking a home in Cymru:—

'Strangers and their progeny are *adjudged to be aillts*, and also the reputed son, . . . and evil-doers, *till the end of the ninth descent*.

'And every *aillt* and *taeog* is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord, *i.e.* the lord who shall take him under his protection, and grant him land in a *taeog-trev*. *And an aillt is to be at the will and pleasure of such until he shall attain the descent and privilege of an innate Cymro*, and that is to be attained by the fourth descendant of his issue by legitimate marriages with innate *Cymraeses*.'²

In this passage from the Triads, which obviously refers to South Wales, the new comers are all described as located in *taeog-trefs*. And if it stood alone we might assume that admission into the *taeog-tref* was the only recognised mode of dealing with strangers in blood.

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easily became an *aillt* by tonsure.

and was placed in a *taeog-tref*.

¹ *Aillt* means in old Welsh *shaven* or *tonsured*, the verb being in modern Welsh *eillio* (to shave), Irish *altan* (a razor). In Manx *inney-veayl* is a word for bond-woman (as in the case of

Hagar, in the Biblical story), and it literally means the 'bald or cropped girl.' I am indebted to my friend Professor Rhys for this information.

² *W.L.* XIII. ii. 67.

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Some favoured strangers placed on land and grow into tribesmen.

But from other passages it is clear that there were classes of strangers, probably in better circumstances, who were not thus placed once for all in a *tæog-tref* to take their chance as ordinary *tæogs*. These new comers were placed upon portions of the Brenhin's or *uchelwr's* waste to work themselves or their descendants in the fourth degree into the position of tenants *adscripti glebæ*, holding in kindreds and families, but still without the privilege of tribesmen. There is a passage which throws a flood of light into the question of the position, under the tribal system, of this class of strangers. Possibly it refers only to *alltuds* in the strict meaning of the term, but it shows how tribal principles and tribal analogies were applied to such cases.

' If an alltud [stranger] become a *man* to an *uchelwr*, and be with him until death ; and the son of the alltud be with the son of the *uchelwr*, and the grandson of the alltud with the grandson of the *uchelwr*, and the great-grandson of the alltud with the great-grandson of the *uchelwr*, that fourth *uchelwr* will be a *priodawr* over the great-grandson of the alltud, and his heirs [will be] *priodorion* of the heirs of that grandson for ever, and, thenceforth, they are not to go to the country whence they are derived, away from their proprietary lords, on account of their having lost the time when they were to go if they willed to go.' ¹

Remain- ing four genera- tions, they become *adscripti glebæ*, and subject to family proprie- torship.

This passage shows that the tribal rule that proprietorship in land was not attained till the occupation had continued till the fourth generation, was applied also to a lord's proprietorship of an *alltud*. If the *alltud* and his descendants remained on the land of the *uchelwr* for four generations, the great-grandchildren of the *alltud* became *adscripti glebæ* for ever after. And so complete was the

¹ *W.L.* V. ii. 126 (middle 14th century).

proprietorship thus established that it had become subject to the law of family possession under the further application of tribal rules; so that a father could not free the stranger for longer than his own life without his son's consent.

'No one can liberate an *alltud*, except during his own life, except by his departure to his own country, and although he may liberate him in his day, the claim will be fresh for the son, after his father, when he shall be minded to claim.'¹

But there is another important inference to be drawn from the passage first quoted, viz. that any time before the fourth generation the *alltud* and his descendants could leave the *uchelwr's* service if they pleased.

Accordingly in another passage it is expressly stated that the *alltud* could avoid coming under permanent proprietorship by removal at intervals from one *uchelwr* to another.

'If an *alltud* when he comes from his country become a *man* to an *uchelwr*, and from him go to another, and he proceed, and his son after him, and his grandson, and his great-grandson, and his *goresgynydd*, from one *uchelwr* to another, without settling in any place more than another, let them be under the privilege of *alltuds* so long as they shall be thus without settling.'²

These passages make no special mention of any separate location on land. They may be of later date than the Codes. But the following passage from the Venedotian Code deals directly with the case of *alltuds* located on land, and it shows that they were dealt with on the same tribal principles.

It explains the acquisition by the *alltud* or his descendants of the privilege of permanent occupation

¹ *W.L.* V. ii. 95.

² *Id.* ii. 125.

of land, if they shall have occupied the same land under an *uchelwr* till the fourth generation. And it also explains that at the same moment in which the fourth man becomes a *priodawr*, he also becomes *subject to the proprietorship* of the *uchelwr*, and thenceforth practically *adscriptus glebæ*.

‘And as the alltuds of the King become *priodorion* in the fourth man after they shall have been placed on the King’s waste, so also the alltuds of the *uchelwrs* become *priodorion* in the fourth man if they have occupied the same land under them for so long a time, and from thenceforth they are not to go from the *uchelwrs*, for they are *priodorion* under them, and they are not to take their propriety, one from the land from whence they originate, and another here.

‘After they are become *priodorion*, their *tyddyns* on the land, and land to them also they are to have, and their land, excepting such, to be arable among them.’¹

It is further added:—

‘If the alltuds will go away from their lords *before* they become *priodorion*, they are to leave half their goods to them.’²

thus confirming the point of their freedom to move as they pleased till the fourth generation.

These
strangers
acquire
ultimately
rights of
inherit-
ance.

Whether the first passage quoted might apply or not to strangers placed in *taeog-trefs* of ‘register land,’ it is clear that the last quoted passage deals with quite another class, *i.e.* with immigrants of a much higher position. These immigrants are strangers in blood. They are placed on the waste of a prince or an *uchelwr* apparently in groups, each with his separate *tyddyn*, and a few *erws* in croft around it occupied in severalty, and with other land held in common by the group which was to be arable among them cultivated by the co-aration of their common plough-teams. The great-grandchildren of

¹ *Venedotian Code*, II. xvi. 21.

² *Ibid.*

the original *alltuds* become *priodorion*, and are distinguished from *taeogs* holding in *treſſgerery*.

But it must not be imagined that in becoming proprietors they also became Cymric tribesmen. Far from it. It is true that the word *priodawr* is applied to them as it is to tribesmen, but instead of being, like the tribesmen, proprietors of tribal rights, they become proprietors on what in the Extents is called *terra nativa*. The fact seems to be that at the moment when, from unbroken residence for four generations, recognition of the rights of kindred was at last conceded, instead of its establishing kinship to the tribe and making them Cymry, it confirmed their subordinate position and deprived them of their freedom of departure from the land for ever.

This process of final recognition of kindred in the families of strangers is thus strictly consistent with tribal policy.

It must not be confused with the exceptional bridges across the gulf between tribesmen and non-tribesmen allowed in South Wales.

The families of these favoured strangers, whose rights of kindred were recognised, remained permanently non-tribesmen, and it is interesting to observe that notwithstanding this the tribal rules as to grades of kinship were recognised as applying to them. At the fourth generation the recognition of kindred began, and the descendant of the original *alltud* became an *alltud* of a kindred. But the kindred was not a perfect one till the '*alltud* of a kindred' had himself great-grandchildren.

'If there be an *alltud* of a kindred he is entitled to a *raith* as upon a Cymro. An *alltud* of a kindred is an *alltud* whose parents

Their kindreds are recognised but they do not become tribesmen. They are on *terra nativa*, and they are *adscripti glebæ*.

They become entitled to a *raith*, or the protection of the oaths their kinsmen.

have been in Cymru until there have arisen brothers, cousins, second cousins and third cousins, and nephews to each of those.

'They are not thenceforth to go to the country from whence they originated, because they are a kindred; and there is no person of a kindred who is not entitled to have a *raith* adjudged to him, and that number of persons form a kindred; and there is no one who has not been primarily an advenient man; and all ultimately become proprietors and form kindreds if they continue in Cymru until the fourth descent.'¹

This passage brings into view another consequence of the recognition of kindred in the case of *alltuds*—another point in which the tribal system was consistent with itself.

One of the rights of the innate Cymro was protection by *raith* of his kindred—the right to call upon his kindred to protect him by their oath.

So long as the *alltud* was without recognition of kindred his oath was not recognised as of full value, because he had no kindred who could swear for him.

'Alltud bondmen can be sold by their lord and given by law, and amends are not to be made for them if they be unlawfully killed, because they have no kindred who can demand it.'²

But free *alltuds* had a *worth* or *galanas*,³ as we have seen. And so soon as they attained the privilege of kindred, their kindred could claim it, and the oaths or *raith* of a kindred had to be recognised.

There is a passage which seems to meet the difficulty of want of numbers in the *alltud's* newly-acquired kindred. He was still not a Cymro, and he had no right to call upon any but his kindred to be compurgators with him.

What, then, was he to do if in any case more

And the want of numbers of kinsmen was met artificially.

¹ W.L. V. ii. 144.

² W.L. XI. ii. 2.

³ W.L. XIII. ii. 112.

oaths were required than he had kinsmen to swear for him? This was a difficulty which had to be met. And it seems to have been met by a kind of legal fiction.

‘There is to be no rejection of the *raith* of an *alltud* when a *raith* of the country does not pertain to him, although persons shall not swear along with him; for let him give his own oath repeatedly for so many persons as ought to swear along with him if he were of a kindred.’¹

Thus it appears that tribal custom recognised not only kindred, but also the consequence of kindred, in the case of the favoured *alltuds*, who, through residence for four generations on a lord’s land, had become *adscripti glebæ*. But it also appears that the recognition of kindred among themselves, instead of making them Cymry, left them in such a legal position as to justify the Norman lawyers and surveyors calling them *nativi*, although, like the tribesmen, they were allowed to form *gwelys* instead of living under the normal tenure of the nature of *trefgevery*.

This explains how we come to find in the Extents of Anglesey, Carnarvon, Merioneth, and Denbigh, *nativi* living in *weles* like the free tribesmen. Occasionally in the Record of Carnarvon groups of *nativi*, instead of holding in *trefgevery*, are spoken of as holding by a tenure of the nature of *treveloge*—i.e. in *weles* with the rights of inheritance which follow the recognition of kindred.²

The *weles*
of *nativi*
in the
surveys.

In the Denbigh Extent the prevalence of *weles* of *nativi* is very general. And this is entirely consistent with the Venedotian Code under which, whilst rights of kindred were recognised at the

¹ D.C. II. xvii. 46.

² Record of Carnarvon, p. 2.
Bodscathlan. ‘Eadem villa est de

natura de Troweloge, et sunt in
eadem villa duo Wele nativa, &c.’

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fourth generation, no bridge was allowed across the gulf which separated the stranger from the Cymro, except in the case of officials of the Court who were enfranchised by reason of their office.

Enfranchisement of *welsh* of *nativi* after the conquest.

It was not, apparently, till after the conquest that any general enfranchisement took place. And when it did take place the following example shows that it took the form of enfranchisement of the whole *welsh* of *nativi*, and not of individuals only.

In the case of this example of a *gwely* of *nativi* it is curious to notice that they are still described as holding ‘under the condition of trefgevery.’

Example of the enfranchisement of a *welsh*.

‘This indenture, made between the venerable Father, Lord John, by grace of God, Bishop of St. Asaph, and the Dean and Chapter of St. Asaph, of the one part, and the *proprietarii et coheredes* of that *lectum* called *Gwely Gwarthhoet*, in the Villa of Bryngwyn, of the other part, *witnesseth* that whereas the aforesaid *proprietarii et coheredes* have ever before this time been called *nativi* and have held their lands and tenements there under the condition of *Trefgyfrif*, the aforesaid venerable Father, the Dean and Chapter, for themselves and their successors, at the entreaty of the aforesaid *proprietarii et coheredes*, have liberated both them and their heirs and their lands and tenements from that condition henceforth, and have exonerated them for ever, and have made them in all things of the same condition as the *proprietarii et coheredes* of that *lectum* called *Gwely Ithelwr* being in the same villa, so that the aforesaid *proprietarii et coheredes* of the aforesaid *lectum* called *Gwely Gwarthhoet*, and their heirs in future for ever shall pay to the lord . . . marks of annual rent on the Feast of the Apostles Philip and James for having this concession, whereas before they have been wont to pay five shillings of this rent on the feast aforesaid. In witness whereof the aforesaid parties have respectively placed their seals to this Indenture with these witnesses. Robert ap Gruffud, at that time Raglot of the Lord Bishop, Lewelyn ap Madoc Loyt, then steward of the same; Eden Moel ap Bleth Duy, then Ringildre at the same place; Eynon ap Ken ap Bleth . . . and many others.

‘Given at St. Asaph on the Lord’s Day next after the Feast of St. Michael the Archangel, A.D. 1355.’¹

¹ For the Latin of this document, which is in the possession of Colonel Howard, of Wygfair, see Appendix E.

II. THE LINK OF FOSTERAGE BETWEEN TRIBESMEN AND NON-TRIBESMEN.

That the custom of placing strangers upon the waste until their successors became proprietors in the fourth man was one common to all three of the Welsh divisions is clear from the following statements of the Codes. They are useful, also, in showing how the Venedotian *uchelwr* and his *aillt* corresponded with the Dimetian and Gwentian *breyr* and his *taeog*. They further show that not only was it a common thing for *aillts* and *taeogs* to be placed upon waste land, and to become proprietors, but also that where such was the case *uchelwrs* or *breyrs* placed their sons with them to foster.

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The chiefs and *uchelwrs* place their sons with *aillts* to foster

i. p. 195.

Venedotian Code.

If an *uchelwr* place his son to be reared with an *aillt* of a lord, by the permission or sufferance of the lord, for a year and a day, that son is to have a son's share of the *aillt's* land, and, ultimately, of his property.

i. p. 543.

Dimetian.

If the *taeog* of the King take the son of a *breyr* to foster (*ar vaeth*), with the King's permission, such a foster son is to participate in the inheritance of the *taeog*, like one of his own sons.
—Dewi of Brevi.

i. p. 767.

Gwentian.

If a *taeog* take the son of a *breyr* to foster, with the permission of the lord, such a son is to participate in the patrimony of the *taeog*, like one of his own sons.

These facts, taken together, are additional proof of the anxiety to secure the loyalty of the best class of strangers in blood. In the case of these favoured strangers not only was intermarriage with innate *Cymraeses* allowed in South Wales with consent of the kindreds, and not only were they supplied with land from the waste, and allowed to become proprietors in the fourth man, but further the sons of their lords

Importance of fosterage under the tribal system.

CHAP. V. were placed with them to be fostered, and thereby as foster-sons to share with their foster-brothers in the foster-father's inheritance if he had attained to the position of a proprietor.

Giraldus Cambrensis complains that the tie of friendship between foster-brothers was often stronger than the tie of natural kinship between brothers. It was thus that fosterage became so important an incident in the tribal system in Celtic as well as in other countries. It was one of the several means used under the tribal system for the purpose of tying strangers as tightly as possible to the tribe, quite consistently with the tribal policy of keeping the class of strangers in blood as loosely organised as possible *inter se*.

III. FURTHER EVIDENCE FROM 'CELTIC SCOTLAND.'

Various kinds of *nativi* in Scotland.

The resemblance between ancient Celtic custom in Wales and in Scotland, as regards strangers in blood and the stages and methods by which something like serfdom grew out of it, is too marked to be passed by without reference here.

In Celtic Scotland, as in Wales, there were so-called *nativi* or *bondmen* of various kinds and different origin.

There is a remarkable passage in the fragments of laws printed under the heading *Quoniam attachiamenta—De brevi de nativis*,¹ which may be translated as follows :—

‘ There are different kinds of *nativi* or bond-men.

‘ For some are *nativi*. *de avo et proavo*, which is vulgarly

¹ Acts of Parliament of Scotland, i. p. 655 (red paging), 291 (black do.).

called *de evo et trevo*, whom he (the lord) will claim to be his *nativi* naturally, by beginning to narrate their ancestors, if their names are known, to wit, of his *great-grandfather, grandfather, and father*, who are convicted by his saying that they all are his *nativi* in such and such a villa of his, and in a certain place within the said villa on servile land, and that they rendered and did to him and his ancestors servile service for many days and years, and this "nativitas," or bondage, can be proved through the parents of the convicted one, if they are alive, or *per bonam assisam*.

'Likewise, there is another kind of bondage, similar to this, where some stranger shall have taken some servile land from some lord doing servile service for the same land, and if he die on the same land, and his son likewise, and afterwards *his* son shall have lived and died on the same land, then all his posterity [*i.e.* his great-grandsons] shall be at the fourth grade altogether in servile condition to his lord, and his whole posterity can be proved in the same way.

'There is a third kind of *nativitas*, or bondage, where some freeman, *pro dominio habendo vel manutenencia* [*i.e.* for protection or maintenance] from some magnate, gives himself up to that lord as his *nativus* or *bondman* in his court by the front hair of his head (*per crines anteriores capitis sui*).

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Nativi whose great-grand-fathers were so.

Settlement on servile land for four generations makes posterity *nativi*.

Freemen become *nativi* by tonsure.

It is not necessary to do more than point out how remarkably the three clauses of this passage coincide with the Welsh evidence that under Celtic custom occupation by strangers in blood of land under a lord for four generations made the great-grandchildren of strangers, who up to that time had been free to leave as they liked, into a family whose posterity were ever after *adscripti glebæ*. They show how in Scotland the hereditary *taeog* or *nativus* was distinguished from the new comer who in open court became the *nativus* of his lord, *per crines anteriores capitis sui*. Whether these words mean *tonsure* and so connect the Scotch *nativus* with the *aillt* or tonsured person of the Welsh codes may be doubted. But tribal touches in what otherwise might be regarded as feudal definitions of serfdom seem to

CHAP. V. suggest connecting links between tribal and feudal custom.

These distinctions are those of Celtic custom,

Mr. Skene, in his chapter on 'The Tribe in Scotland,' remarks with reference to the passages above quoted as follows:—

'These definitions of the different kinds of *nativi* or bondmen may, no doubt, apply to a later period, and be more or less connected with feudal forms, but we may notwithstanding infer that they preserve the characteristics of the servile class in Celtic times; for although the upper classes may in the Lowland districts have been superseded by Saxon or Norman proprietors holding their lands in feudal tenure, the servile occupiers of the soil, of Celtic race, who were attached to the land, would remain and become the villeins of the feudal lord; and so we find that wherever they appear in the Chartularies they possess Celtic names.'¹

i.e. custom of ancient Cumbria.

Thus the evidence of the transition from tribal to feudal forms in this respect comes from the two extreme ends, as it were of the ancient *Cumbria*, and it is not the less interesting on that account.

IV. THE RECEPTION INTO THE TRIBE OF STRANGERS IN SOUTH WALES.

Strangers in blood became *adscripti glebe*.

It has been shown that the recognition of kindred in the case of strangers in blood after residence for four generations on the land of a chieftain or *uchelwr*, so far from making them free tribesmen,

¹ Skene's *Celtic Scotland*, vol. iii. pp. 221, 222. Upon the question of tonsure see *Du Cange*, sub voce 'Capilli.'

tied them all the more permanently to the land, so that they became *adscripti glebæ*, or *nativi*.

This applied, according to the evidence of Codes and traditions, both in the northern Cumbria, from which Wales had long been severed, and in Wales itself.

In South Wales, however, the rule was subject to carefully guarded exceptions.

Exception in South Wales.

The fact has several times been alluded to that in South Wales the attainment of the position of a free tribesman was possible by residence in Cymru for nine generations, and could be hastened by repeated intermarriages with 'innate Cymraeses.'

It may be worth while, before passing from the subject of strangers in blood, to quote one more passage from the Welsh Laws describing this process and having particular regard to the rights to which the stranger attained on becoming a tribesman.¹

Where it was possible for strangers to become tribesmen.

'This is the mode of regulating those marriages—to wit, the son of an *ailt*, being a sworn man to the lord of the territory who shall marry an innate Cymraes with the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children, by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original *ailt*²; and that son, by intermarrying with an innate Cymraes, arises to the privilege of the sixth degree of kin, and a son by that marriage or a great-grandson of the original *ailt* is of the seventh degree, and by intermarrying with an innate Cymraes attains to the eighth degree under the privilege of his wife, for it is the privilege of every innate Cymraes to advance a degree for her *ailt* husband with whom she shall intermarry; and the son of this great-grandson by such marriage attains to the privilege of the ninth descent; and therefore he is called a seisor (*goresgynydd*).'

The process by intermarriages.

¹ *Welsh Laws*, XIII. ii. 67.

² *I.e.* the *ailt* who first marries a Cymraes.

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It is important to notice why he is so called, and what it is that he attains to :—

‘ For he seizes (*goresgyn*) his land (*tir*) or his fruition of five free *erws* and his *cyvarwys* and privilege of chief of kindred and every other social right due to an innate Cymro.’

What did the stranger attain to on becoming a tribesman ?

He got his *cyvarwys* and became chief of a new kindred.

That is to say, he becomes a *priodawr*, or tribesman, with right to location upon land and a *cyvarwys*. Further, as he begins a new kindred, so also he becomes its *Chief of Kindred*.

‘ And he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors ; for such of them as may be living, as father or grandfather or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry. And he is not in law called the son of his father in suits for land, but his seisor ; and he is a seisor to his grandfather and also a seisor to his great-grandfather and a seisor to his uncles, and his cousins, and his second cousins, when they, one or other, shall descend from legitimate marriages.

‘ And the seisor becomes chief of kindred to them all after arriving at the full age of manhood ; and every one of them is a man and kin (*gur a char*) to him, and his word is paramount over them one and all . . . ’

It would seem, however, that though in this sense the new tribesman ennobled his ancestors and relations so that their blood relationship to him could be recognised, yet they do not thereby all at once become tribesmen with a right to location on land and *cyvarwys* as he has done.

‘ Although they approach the kindred of the seisor and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands (*ni chafant eu tirodd*) except those who individually attain the degree or privilege of the ninth descent—that is, of seisor (*goresgynedd*).’

There seems to be in these statements confirmation of the facts before alluded to as characteristic of the structure of the Cymric tribal society, not

only as regards the tenacity with which the tribal rules of kinship were carried out and applied to the entrance of strangers into the tribe, but also as regards the character of the normal right of the tribesman. The normal right, whether of the *innate boneddig* born into the tribe, or of the stranger in blood on first becoming a tribesman, was not an equal share in certain tribe land, but the right of maintenance—the fruition of five free erwys and whatever else was included in his *cyvarwys*.



CHAPTER VI.

CHIEFTAINSHIP IN THE TRIBE.

I. THE GRADES OF CHIEFTAINSHIP.

CHAP. VI. THE fact that the tribe was complex, that it contained besides the kindreds of tribesmen various classes of strangers in blood, combined with the fact of the existence of territorial lordships, naturally gave a dual character to the matter of chieftainship.

From the strictly tribal point of view, the principle of blood relationship might work itself out simply enough.

Tribal
grada-
tions of
chieftain-
ship.

Beginning with the chief of the *welc*, who was the head of a patriarchal family of kin within the fourth degree of descent, it was a perfectly natural tribal step upwards to the chief of kindred, under whose rule the many households included within the kinship to the ninth degree were bound together into an organised kindred. It was but another perfectly natural step to bind the several kindreds together under the higher chieftain of the larger kindred of the tribe.

But, side by side with this strictly tribal view of the gradations of chieftainship, the Welsh Codes show that there had grown up what, from another point

of view, look like similar gradations of territorial lordship. The tribal system had evidently found room for the growing power and jurisdiction of a hierarchy of territorial chieftains, very nearly resembling feudal lords, holding courts with legal jurisdiction, and possessed of landed estates in Norman eyes not to be distinguished from manors, on which were settled various classes of tenants which, to Norman eyes, seemed more or less like the different grades of *villani* on English manors. Some of them, as we have seen, were *ailfts* and *taeogs*, living in 'registered' or *taeog tref's*; whilst others were specially located on the lord's waste and growing up into kindreds with or without tribal rights.

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Grada-
tions of
territorial
lordships.

Thus it would be easy, using words with a conventional meaning, to describe the two principles or influences working side by side in later tribal society (and perhaps from the first) as *tribal* and *feudal*.

But by doing so some danger might be run of falling into the error of begging the question at issue. The real question is whether these so-called feudal tendencies were the result of outside feudal influences upon the tribal system, or whether what we call the feudal system in Western Europe may not, itself, turn out to have been in part the result of tendencies engrained in the very nature of tribal society and thus underlying the conditions out of which feudalism grew.

These not
neces-
sarily of
feudal
origin.

Recurring to the condition of things described in the Codes, there seems in one sense to have been quite a hierarchy of chieftains.

There was the *brenhin*, or King, of Aberffraw, whose chieftainship extended over all Cymru. But,

The
brenhin.

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under the Codes, Gwent and Dimetia each had its *brenhin*, subordinate, however, to the *brenhin* of Aberffraw. And each cantref or cymwd had also its chieftain who held courts and had legal jurisdiction of some kind among *uchelwrs* and *breyrs* who, themselves, were heads of kindreds or households, and in some sense petty chieftains with the privilege attached to proprietorship of land.

All this looks at first sight very territorial. And it also was ancient. For

‘When Howel the Good, *brenhin* of Cymru, modified the laws of Cymru, he permitted various privileges to various persons in his kingdom, . . . and likewise he permitted every chief (*pennaeth*) to whom there might belong a cymwd, or cantref, or more, to hold a daily royal court of privileged officers, in number as he should deem proper, in a similar manner to himself, and privilege to hold a royal court of pleas in his country among his *uchelwrs*. . . . And he permitted every *uchelwr* to hold his own land according to its privilege, and to rule his bondmen according to conditional bondage in South Wales, and perpetual bondage in Gwynedd.’¹

He reserved to himself, however, all suits pertaining to his crown as *brenhin* and to his relations (*aelodeu*)—*i.e.* members of his royal family.²

The words used in various passages in the Codes for the gradations of chieftainship are instructive and indicative of tribal origin.

In the preface to the Venedotian Code, Howel the Good is in some of the MSS. called the *teuysauc* (*i.e.* *toisech*) of all Cymru; and it goes on to say that he summoned six men from each cymwd in his kingdom (*tehuysokaet*). Very shortly afterwards it is stated that ‘the *saraad* of the King (*brenhin*) of Aberffraw is

Sometime
toisech
used for
brenhin.

¹ W.L. X. xiii. 1.

² *Id.* reading d. 37.

to be paid thus: a hundred cows for each cantref in his dominion (*argluydyæt*).¹

In the last passage the *brenhin* has authority over an *argluydyæt*, the words king and lord being practically interchanged. In the first passage the king or *tywysauc* (*toisech*) has authority over a *tehwysokaet*. These terms, in their Gaelic form, were used in Ireland and went back, according to the 'Annals of the Four Masters,' to early Irish tribal tradition; for it was the mythic *Ollamh Fodla* (who flourished, it is said, twelve centuries B.C.) who appointed a *toisech* over every *tuath* in Ireland.²

And sometimes *argluyd*,

In the preface to the Dimetian Code the word used for the prince is *brenhin*, and in one MS. *tywysauc*, and his kingdom is called a *teyrnnas* (the same word as the Irish *tigernas*), the dominion of a *teyrn* or *tigerna*, or house-lord. In a further clause in the same Code, Howel is said to be accompanied by the *teyrnedd* or *tigerns* of Cymru in his visit to Rome, thus making a distinction between the *brenhin* or head king and the *tigerns* or subordinate kings.³

and sometimes *tigern*

In another passage of less authority, dealing with the federate country of all Cymru, the same distinction is made between the head king or *brenhin penraith* of all Cymru and the subordinate *tywysawgs* or *toisechs* under him,⁴ who, however, were themselves paramount in their own territories. And this *brenhin penraith* is said to be the *hynav* (*eldest*,⁵ *most ancient*,

¹ V.C. I. ii.

² Skene's *Celtic Scotland*, iii. p. 156. The word *Toisech* occurs also in the entries in the margin of the 'Bock of Deer,' and means 'first man,' or 'head man.' See

Windisch 'Wörterbuch,' sub voce *Tussech*.

³ D.C. preface.

⁴ W.L. XIII. ii. 64.

⁵ Pugh.

CHAP. VI. or ancestor), *i.e.* the head of the royal or ruling family.

The distinction between the head chieftainship of Aberffraw and the sub-chieftains of the other divisions is maintained in the same way but with different words in another passage: ¹

Under chieftains *mactigerns* or *iarlls*.

‘Three *mechdeyrn* rule all the *gwladychu* of Cymru, the *brenin* of Aberffraw, and the *arglwydd* of Dinefwr (in Dimetia), and the *arglwydd* of Mathrafal (in Powys).’

Here again the chief of Aberffraw alone is *brenhin*.

In the next sentence all these are called *teyrn*, and their *teyrnas* is said to be thus divided into three parts (*rhan*), but Aberffraw is said to have supremacy over the other two. ‘And there are three *yeirll* (*iarlls*)² under it (Aberffraw), *viz.* of Caerllion (Gwent), of Dinefwr (Dimetia), and of Mathrafal (Powys).’

Here the distinction is between the *brenhin* and the subordinate *iarlls*. And there is another passage which states that when, according to the legend, *Maelgwn* became supreme king (*brenhin pennaf*) with Aberffraw for his principal court, the status of the lords of Powys, Dimetia, and Gwent became that of under-chieftains or *iarlls*.³

Why, then, it may be asked, are all the chieftains, including Aberffraw, called in the passage above quoted *mechdeyrn*? The word is translated *vicegerent*, and in its etymology it betrays again a tribal source. Like the Latin *dominus*, the word *tigerna* means the head of the house. And whether the word *mechdeyrn*

¹ W.L. XIV. iv.

² W.L. V. ii. 1.

³ *Id.*

originally meant the sons of the 'tigerna'¹ or whether the prefix had another derivation than son; in either case the connection with the idea of the household is maintained. In Irish the word *oc-thigern* means literally the *young tigers*, but it is used also for a *sub-tigern*. Both words suggest that the sub-chieftains were the younger members of the ruling family, of which the head king was the *hynaf* or elder. As in older days the *brenhin* of Aberffraw was in a sense a subordinate king paying tribute to the king of *Lloegyr*, from this point of view he was a *mechdeyrn*.

Were the *mactigerns* younger sons of chieftains?

Another passage states that:—

'Three *mechdeyrn* dues arise from all Cymry. To Aberffraw from the other two: (1) from *Dinevwr* four *tunell* of honey, each containing four *mu*, two *grenneit* in each *mu*, each *grewn* a load (llwyth) for two men on a pole; flour from *Gwynva* (Powys) in the same manner.

'Three score and three pounds the King of Aberffraw should pay to the King (*brenhin*) of *Lloegyr*; then he was called King of London. for there were many kings (*brenhinedd*) formerly in *Lloegyr*.'²

All this may be confused tradition, but Cæsar himself testified to the number of kings in Britain, so that there is every reason to believe that the tradition of a head chieftain, of whom the Welsh chieftains were under-chieftains, may not be devoid of truth.

¹ If Cymric, the prefix should be *map*. But the word *tigern* (*teyrn*) seems to be Goidelic as well as Cymric. See Gwentian Code, I. v. 9, *macuycit* = youths; Dimetian Code, I. iv. 1, *maccuycit* = youths; Venedotian Code I. v. 4, *macku-*

yuycet = youths. And cf. *Vortigern* = *Gwr-theyrn*, which was both Goidelic and Cymric, and means probably the *supreme lord* = *Gor-tigern*.

² W.L. XIV. iv. 5.

II. THE TRIBAL CHIEFTAINSHIP THAT OF A FAMILY.

CHAP. VI.

In the Welsh Codes the tribal system of Wales is made throughout to turn upon the possession of Cymric blood, and Cymru in the time of the Codes had become to a great extent geographically identical with modern Wales.

Most of
Wales
originally
Goidelic.

But Mr. Skene has shown that before the invasion of Cunedda and his sons the Cymric population was confined to the eastern part of Wales only. 'We find,' he writes, 'the seaboard of Wales on the west in the occupation of the Gwyddyl, or Gael, and the Cymry confined to the eastern part of Wales only and placed between them (*i.e.* the Gwyddyls) and the Saxons. A line drawn from Conway, on the north, to Swansea, on the south, would separate the two races of the Gwyddyl and the Cymry on the west and on the east. In North Wales the Cymry possessing Powys, with the Gwyddyl in Gwynedd, and Mona or Anglesey. In South Wales the Cymry possessing Gwent and Morganwg, with the Gwyddyl in Dyfed, and Brecknock occupied by the mysterious Brychan and his family.'¹

The real
Cumbria
further
North.

Mr. Skene shows, in fact, that, whilst Powys and the Severn Valley were ancient Cymric districts, the stronghold of the Cymry was the real Cumbria further north, viz. from the Dee and the Humber to the Firths of Forth and Clyde.²

Accordingly, when Cunedda and his sons in the

¹ *Four Ancient Books of Wales*, chap. iv.

Galloway. Skene's *Celtic Scotland*, vol. i. p. 238.

² With the exception of Pictish

fifth century came from the north with their tribal following of Cymry to drive out the Gwyddylys from Wales, and only succeeded in doing it after two or three generations of constant conflict, it does not seem likely that they should recognise them as of their own Cymric kindred just because both conquerors and conquered were Celtic in race. The Cymry were new comers, and conquered North Wales and Anglesey first, and it was not until the time of Cunedda's great-grandson Maelgwn that they became masters of South Wales also. Even then, as regards the old inhabitants, they were still a conquering tribe.

Cunedda
and his
sons from
the North.

There is a curious passage in the Venedotian Code which shows that the true Cymric land was in the north, even after the time of Maelgwn. Under the heading 'Privileges of Arvon' the following story is told:—

'Here *Elidyr* the Courteous, a man from the North, was slain, and after his death the men of the North came here to avenge him. The chiefs, their leaders, were Clydno Eiddin [of Edinburgh?], Nudd the Generous, son of Senyllt, Mordav the Generous, son of Servari, and Rydderch, the Generous, son of Tudwal Tudglyd [of Strathelyde?], and they came to Arvon, and because *Elidyr* was slain at Aber Mewydus, in Arvon, they burned Arvon as a further revenge. And then Run, son of Maelgwn, and the men of Gwynedd, assembled in arms, and proceeded to the banks of the Gweryd [Forth?] in the North, and there they were long disputing who should take the lead through the River Gweryd. Then Run sent a messenger to Gwynedd, to ascertain who were entitled to the lead, and some say that *Maeldav* the elder, the Lord of Penardd, adjudged it to the men of Arvon. *Iorwerth*, the son of *Madog*, on the authority of his own information, affirms that *Idno* the Aged assigned it to the men of the black-headed shafts. And thereupon the men of Arvon advanced in the van, and were valorous there, and *Taliesin* sang—

Behold from the ardency of their blades
With Run the reddener of armies,
The men of Arvon with their ruddy lances.

And then, on account of the length of time they remained in arms, their wives slept with their bond-servants, and on that account Run granted them fourteen privileges. . . . And if there be who shall doubt one of these privileges, the community at Bangor and that of Beuno shall uphold them.'¹

There can be little doubt that this story is connected with a disputed succession on the death of Maelgwn. Possibly the question in dispute may have been what Cymric family had the right to the head-chieftainship, and the expedition of Elidyr from the north may have been to claim it. He is said to have married the daughter of Maelgwn. Be this as it may, the story shows that the traditional connection was not then broken between the Cymry of Wales and the old tribal home further north from whence they had sprung.

Speaking broadly then, this invasion of Cunedda and his sons was one of those tribal movements of which history is so full, in which tribes allied in blood when conquered are as a matter of course treated as strangers and made what Bede calls 'tributary to the conquering tribe.' The Saxons reduced conquered Teutonic tribes into *gafolgelders*, and these *gafolgelders* were probably very much what the Welsh Codes call *aillts* and *taeogs*.

That Cunedda came from the north, that his court may have been at Carlisle, that he may possibly have held office in the Roman army, that his force on the Roman Wall was 900 horse (*i.e.* a Roman legion), that he wore the gold belt which was the badge of the Roman Dux, and that some of his ancestors' names were Roman—all this is not in

Cunedda's
invasion
a tribal
migration.

¹ *Venedotian Code*, II. ii.

the least inconsistent with his being the head-chieftain of Northern Cymric tribes.¹ The great German Hermann was nearly all this, and, no doubt, his Roman training was one secret of his power. Roman forces withdrawn, tribal instincts would rise again into prominence, and conquests would be made on tribal lines.²

CHAP. VI.
Cunedda's
Roman
training.

The very phrase 'Cunedda and his sons' suggests that his chieftainship was a tribal one, and it is perfectly consistent with tribal rules that it should be that of a royal family rather than a merely personal or individual thing.

His chief-
tainship
that of a
family.

It was also in accordance with tribal instincts that his sons should be sub-chieftains (*mechdeyrns*) and share in his kingdom, giving their names to the subordinate divisions of the conquered country ruled by them.

There are traces of this family or tribal character of the chieftainship as well in the legends of their history as in the succession to the head-chieftainship. Traces such as these are not without value where real history is wanting.

In the 'Life of St. Carannog,'³ it is incidentally stated that Cunedda had several sons, that the first-born was *Tybiawn*, who died before Cunedda's raid into Wales. But it goes on to say that his brother *Meiriawn* divided the possessions of his father among his brethren.

Division
of chief-
tainship
among
sons.

¹ See Professor Rhys's *Celtic Britain*, p. 135.

² Nennius places the invasion of Cunedda 146 years before Mailcun (Maelgwn) reigned.

³ *Lives of Cambro-British Saints* (Rees), pp. 100 and 400. The MS. from which it was transcribed is early 12th century.

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So in the 'Life of St. Cadoc,'¹ the sons of *Glywys*, a so-called *regulus* of part of Glamorganshire and Gwent, *natalivo more* divided their father's kingdom between them, every one taking his special province, whilst we learn from another legend that *Gwynllyw* the eldest ruled over the whole as *princeps dominator*.²

Thus chieftainship in a tribe seems to have been the family possession of a *gwely*, like the '*tir gwely-awc*' of the proprietary tribesmen.

Periodical
choice
of ruling
family.

So again in the succession to the head-chieftainship, it would almost seem as though there were traces of recurring periods in the royal family history when a new choice had to be made, and the headship became settled in a single family chosen out from the others. This choice obviously involved the subordination of the other families.

Thus from among the descendants of Cunedda *Maelgwn* was chosen, and the placing of him in the chair made of birds' wings on the sea-shore, according to the legend recorded in the Welsh Laws, may well have been the form taken by the ceremony on his election to the headship of all Cymru.³

Maelgwn.

Maelgwn's accession was evidently an epoch in Welsh tribal history. He took up his residence at Aberffraw as *brenhin* of Venedotia. There were other ruling families in different districts, but the headship of Cymru remained thenceforth in his family alone.⁴

¹ *Id.* pp. 22 and 310.

² *Id.* p. 146.

³ *W.L.* V. ii. 1.

⁴ See Professor Rhys's *Celtic Britain*, p. 125 *et seq.*

He died, as already said, in the first visitation of the 'Yellow Death,' about A.D. 547, and was succeeded in the head-chieftainship ultimately by his great-grandson *Iago*, who again was a great leader, and fell in the Battle of Chester, A.D. 613.

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Iago.

Lastly, *Iago's* great-grandson, *Cadwaladr*, after raising the hopes of the Cymry by his leadership, died, it is said, during the second visitation of the 'Yellow Death,' about A.D. 664-683.¹

Cadwaladr.

So much for the traditional succession to the chieftainship in the family of Cunedda.

But, side by side with the Aberffraw line of Cymric chieftains, there seems to have been another of the same kind in Powys.

As already said, Powys was seemingly Cymric before the advent of Cunedda and his sons. And the royal family of *Catel-Tigern-Lug*, according to Nennius, dated back to the time of St. Germanus.² He and his nine sons, according to Nennius, were baptised by St. Germanus, and blessed in the words, 'A king shall not be wanting of thy seed for ever'; and Nennius adds, writing early in the eighth century:—

Ruling family of Powys.

'And, agreeably to the prediction of St. Germanus, he became a king, all his sons were kings, and from their offspring the whole country of Powys has been governed to this day.'

Thus legend and tradition alike testify to the tribal character of Welsh chieftainship as that of a ruling family, and not merely of a single person or leader.

¹ Professor Rhys's *Celtic Britain*, p. 128. or not does not much affect the force of it in this connection.

² Whether Zimmer is right in giving a late origin to this legend. *Nennius Vindictus*, p. 72 et seq.

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The
chief's
household
under the
Codes.

In the constitution of the *brenhin's* household, as described in the Codes, the tribal character of the royal family was in part at least sustained.

It had its *penteulu*, or chief of household, like any other family, and he must be of the royal blood—a son or nephew. A mere *uchelwr* could not occupy the position, because he was not of the chieftain's kindred. The *brenhin* himself could not be chief of the household because he had another office. Nor could the *edling*, or designated successor of the *brenhin*. He had another office and a higher privilege, equal to that of the *brenhin*.¹

His family
all edlings
till settled
on land.

The family of royal privilege is said in the Codes to consist of sons, nephews, and first cousins. In a sense they all were *edlings*; ² but they ceased to belong to it when they obtained separate possession of land for themselves. Their privilege became then that of their land.

'When the edling dies he is to leave his horses and his dogs to the *brenhin*, for that is the only *ebediw* he is to render, and the reason why he ought to render no other is because he is a near relation (*aylout*) to the *brenhin*. The near relations (*aylodeu*) of the *brenhin* are his sons, his nephews, and his first cousins. Some say that every one of these is an edling; others say that no one is an edling except that person to whom the *brenhin* shall give hope of succession and designation.

'The edling and those whom we have above mentioned shall possess that privilege until they obtain land; after that, their privilege shall be identified with the privilege of the land they obtain, except they obtain land in villenage (*vyleyn dyr*, in another MS. *kaeth dir*). In that case the privilege of the land shall augment until it shall become free.'³

Hence the younger sons of the royal family, settled

¹ V.C. I. vii. 1.

² V.C. I. v. 5.

³ *Id.* See also D.C. I. v. 8.

upon land, would become eventually *breyrs* and *uchelwrs*. But such a son, placed at the head of the *llys* of a *cantref* or *cymwd*, became in some sense a territorial chief. As such, he held a royal court of privileged officers among the *uchelwrs* of his district. So it was in Howel's time,¹ and his legislation, as already mentioned, recognised these sub-chieftains.

Hence it follows that the royal stock was from time to time, as it were, swarming off into new family stocks, or, to change the metaphor, overflowing into and swelling the number of Cymric proprietors of land. New kindreds, offshoots from the royal kindred, were from time to time taking their places side by side with the other kindreds of Cymru.

How many of the Cymric kindreds were descended from Cunedda and his sons, or others of his kindred who came with him to conquer Wales, or were sprung from the royal family of Powys, we cannot tell. But the centuries between Cunedda's chieftainship and Howel's afforded quite time enough for the Cymric stock in Wales to multiply without bringing into their tribe the conquered people of the land. A race which guarded its blood so keenly, which made the stranger family wait, unless hastened by inter-marriage, till the ninth degree of kindred was reached before its members were sufficiently naturalised to be admitted into fellowship and freedom—allowed to bear arms and to share in responsibility for crimes—was not likely to have admitted the conquered races wholesale into tribal union. The two visitations of the 'Yellow Death' probably thinned the population

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Descendants of chieftains become *uchelwrs* and merge in the tribe

¹ W.L. X. xiii.

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and prepared the way for the new comers, and whether the older races of the land were Goidelic or Brython, they were most likely regarded as strangers in blood to the conquering tribesmen, and as such treated as *taeogs* or *aillts*.

The old inhabitants remain strangers in blood.

Thus whilst chieftainship in the tribe was the prerogative of a family rather than of a person, and the tie of blood-relationship bound together the head-chieftains and the sub-chieftains and the chiefs of kindreds and of households, and whilst the continuity of kindred so secured throughout the whole hierarchy of chieftains bound the whole body of tribesmen together by the tie of blood, the gulf remained as deep as ever between the tribesmen and the strangers in blood.

Lastly, if the Cymry came into Wales with Cunedda, or in the migration from the north connected by tradition with his name, then, unless it were in Powys, we must not look for evidence of the Cymric tribal system in Wales anywhere earlier than the coming of Cunedda, or in South Wales before Maelgwn's conquest, and the first visitation of the 'Yellow Death.'

It would be rash to regard this conclusion as other than provisional, till further light has been thrown upon the subject by Celtic scholars, but it has an important bearing upon the interpretation of the earlier evidence to which attention will hereafter be called, and which has to do with the contact in the sixth century between the Cymric conquerors of South Wales and the Christian Church.

III. THE CHIEFTAINSHIP IN ITS RELATION TO LAND.

The Extents of the so-called manor of Aberffraw have already familiarised the reader with the position, at the time of the conquest of North Wales, of the chieftain in relation, first to his so-called manor with its *maerdref*, its free officials of the court, and the hamlets of *nativi* holding in *trefgevery* and paying rents in produce, and, secondly, to the other hamlets of the *cantref*, whether occupied by *weles* of free tribesmen, paying food rents commuted into money, or by *nativi*, still for the most part paying rents in kind. But the family character of his land ownership was hidden, so to speak, under the shadow of the manorial aspect of his lordship.

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The later manorial position of the chieftain.

The originally family character of the chieftain's ownership is, however, apparent enough in the charters of donations made by chieftains in the twelfth century, to say nothing of the earlier evidence hereafter to be examined.

The family character of his ownership apparent in the twelfth century charters.

There must always be some doubt how far under the tribal system the land which was set apart for the chieftainship in each *cantref* or *cymwd*, and the food rents from the tribesmen or strangers in blood, were at the chieftain's disposal, and how far his family (*aelodeu*) had rights of maintenance out of them.

It might well be that in newly conquered districts the chieftain's power of disposal was exceptionally great, not only because his own power would be greatest after victory, but also because there would be freshly conquered lands which could be

CHAP. VI. allotted or disposed of without displacing any tribesmen.

Moreover, if the inhabitants of conquered regions were retained on the land as *ailfts* and *taeogs*, and made tributary (according to tribal custom), it would be easy to transfer to a church or to a relative the tribute of a holding or district without disturbing anyone.

Further, even in ordinary times the chieftain's power as head of the tribe over unoccupied waste may always have been recognised. On the other hand, what in modern phrase is meant by transfer of the land itself, or transfer of the freehold, was probably an idea as foreign to the tribal system in its early stages as individual contrasted with family ownership. Transfer of the tribute and lordship of a district was probably far more in accordance with tribal conceptions. The tribal and family use of the land upon payment of customary food rents or tribute was, perhaps, at first, the nearest approach to ownership, and the transfer of the right to the tribute the nearest approach to alienation.

In later times, as the lordship became more and more manorial, modern ideas crept in together with modern forms of conveyance. But even then there is incidental evidence in the charters giving effect to the grants to churches, made as late as the twelfth century, that the subject of the donations was not the individual and independent property of the chieftain making them. They show that his power of making the donation was limited. To make it valid his act required not, indeed, the consent and confirmation of any council or *witan*, but the consent

Consent
of the
chieftain's
family
needful
to the
validity
of his
donations.

and confirmation of his family, as in other cases of CHAP. VI.
'*tir gwelyawc*.'

Thus, in a charter of donation to the Abbey of Strata Florida, in Cardiganshire, 'Resus, Prince of South Wales,' calls himself *proprietaryus princeps*, and recites that he had built the abbey and made a donation of it and of land to its abbot in A.D. 1184, and yet it was necessary for his three sons to confirm the donation, thus, 'together with him establishing it before many of his army, in the Church of St. Brigid at Raiadr.' And further, 'he and his sons and all his posterity' joined in giving it the usual immunities.¹

The donation to the Abbey of Strata Florida.

So again, to take an example from another district, the necessity of the concurrence of heirs in the disposition of property belonging to the families of chieftains is very obvious in the following case, notwithstanding the lateness of date and the use of ordinary Norman forms of conveyancing.

A certain Gruffydd of Dinas Bran (son of Madoc, the founder of the Abbey of *Valle Crucis*, and of Isota, daughter of Ithel, Prince of Gwent) had four sons, and died A.D. 1270.

Donation by a chieftain to his wife for her life of the *cymwd* of Maelor Saesneg.

After his death, in 5 Ed. I., an inquisition was held to inquire into the legality of the seizure by Prince Llewelyn of certain lands held in dower by his widow.²

From the finding of the jury, it appears that Gruffydd, on his marriage with Emma, gave to her

¹ See Dugdale's account of Strata Florida, *Monasticon*, v. p. 632.

found in Appendix D. I am indebted for this instance to the Hon. Mrs. Bulkeley Owen, of Tedsmore Hall, Oswestry.

² This inquisition and the charter cited in this case will be

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With the
consent
of his
heirs.

the whole *cymwd* (*patria*) of Maelor Saesneg (in Flintshire) for her life. The charter by which he did this shows that he did it with the assent and consent of his heirs (*assensu et consensu heredum meorum*). The *cymwd* is described as ‘*totam patriam que vocatur Maylorseysnec*,’ and it contained several *villæ* or *villatæ*, just as the Denbigh Extent might lead us to expect. The deed was witnessed by Anianus, the Bishop of St. Asaph, the Abbot of Valle Crucis, the donor’s four sons, and others.

Purchase
from ‘the
heirs of
Erbi-
stock.’

Then, by another charter, the same Gruffydd, again ‘with the assent and consent of his heirs,’ made a similar grant to Emma, of the property which came to him from his deceased brother Hywel, part of which had been purchased ‘from all the heirs of Herbestoc’ (*de omnibus heredibus de Herbestoc*.¹) And, lastly, the four sons confirm to their mother, by a separate charter, all the above-mentioned property, also in addition that which their grandmother Isolda had purchased with their grandfather’s concurrence. The Jury, on inquisition made into these circumstances, swore that this dower was given in due form by Gruffydd, with the confirmation of his *heredes* after his death, and with the confirmation of Llewelyn, then Prince of Wales, who confirmed all the donations. And they said that the custom of Wales was that everyone at his own will could give to his wife his lands and tenements, before marriage or after, at his pleasure.

Declara-
tion of
the
custom of
Wales.

The prince, Llewelyn, had evicted the widow from this property, and the jury explained the reason of

¹ With regard to Erbistock see Palmer in the *Archæological Review*, March 1888.

his action, and stated that the custom of Wales was such that as often as anyone from fear of war, or on other occasion, leaves his land and retires from Wales to other parts, the lord has a right to seize that land as escheat to him, and deal with it at his pleasure. CHAP. VI.

Strictly speaking, this case must not be taken as showing that under the tribal system dower was a recognised incident, but rather that the practice was sanctioned by later custom of a husband, with the consent of his family, giving his wife a life interest in some of his property. The family character of these grants.

Again, it shows, no doubt, that chieftains in later times could and did purchase and dispose of property with family consent. The main provision made in this case was, however, far more of the character of a life interest in the tributes or dues of a lordship than a life interest in a modern landed estate. The grant embraced a whole *patria* or *cymwd*, and the Denbigh Extent has made it clear that within the *cymwd* there were under the tribal system numerous *weles* of tribesmen and of so-called *nativi*. In the case of Maelor Saesneg, it may not have been so, as the district of which it was a part had been, for a time at least, under Saxon rule, and during this period it may well have lost some of its tribal characteristics.

On the whole, it must be recognised that even under more strictly tribal conditions, with the consent of their family, chieftains could and did make donations to churches, as well as to their wives, and that these might be of two kinds:— Two kinds of donations.

(1) The transfer of the tribute or food rent of land from the chieftain, and the support of his establishment, to a church, or a monastery, without changing Of the tribute or food-rent.

CHAP. VI. its amount, so constituting the occupiers of that land, probably most often *aillts* or *taeogs*, thenceforth tenants of a church, or monastery, instead of tenants of the chieftain.

Of a
defini
area of
land.

(2) The donation of a certain area of land, on which the church or monastery was built, freed from all secular payments or dues, showing that there was tribal land of some kind, cultivated or waste, allotted under tribal conditions to the chieftain or his family, or, possibly, *escheat* to him, which he, with the consent of his family, could dispose of to a church, or otherwise.¹

IV. THE CHIEFTAIN'S FOOD-RENTS FROM FREE TRIBESMEN.

The question of the transfer or donation of land by chieftains is so closely connected with the food-rents from the land that it will be convenient at this stage of the inquiry to examine more closely into their character.

Food-
rents com-
muted
into *tunc*.

In the Extents the food-rents of the free tribesmen were found to be commuted into definite money payments made under the name of *tunc*.

Accordingly in the Codes the customary unit of

¹ This conclusion, drawn from later charters, does not seem to be inconsistent with the Codes.

It is true that the Triads represent that the right of co-ration of the waste was a part of the *cyvarwys* of every tribesman, and that 'every wild and waste belongs to the country and kindred in common' (*W.L.* XIII. ii. 101). But this is consistent with the power of the *brenhin* to dis-

pose of the special portion of the waste in every *cymwd* allotted to him. According to the Codes it was the official duty of the *maer* and *canghellor* 'to keep the waste of the *brenhin* until he shall dispose of it' (*D.C.* II. xii. 9 and *G.C.* I. xxxv.), and, according to the *Venedotian Code* (II. xviii. 7), these officers did not lose their right of service upon it even when it was disposed of.

gwestva is commuted into what is called the *tunc pound*.

There are indications that originally, before the commutation, the payment of food-rents was arranged in such a way as to supply the customary provision for so many 'nights' entertainments,' a practice of which the *firma unius noctis* of the Domesday Survey and other mediæval documents, was probably a survival.

It is obvious that Cymric chieftains, when on progress from one place to another, whether on military or hunting and hawking expeditions, needed both shelter and also provision for the nightly entertainment of themselves and their company.

The onus of making provision for their shelter fell, under the Codes, upon the *aillts* or non-tribesmen.

The *brenhin's* hall consisted of six columns or poles, probably often newly felled trees, placed in parallel rows of three, and fastened together at the top to the roof-tree, thus forming a kind of nave. Then at some distance behind the poles low walls of stakes and wattle shut in the aisles. The roof was covered with branches and thatch, and there were wattle doors of entrance at the end. Along the aisles behind the poles were placed beds of rushes, called *gwelys*, and the footboards of the beds were used as seats in the daytime.¹ All houses put up in this way were alike, and each piece of timber had its customary value from the poles and the roof-tree down to the stakes and the wattle.²

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The *gwestva* of the Codes commuted into the *tunc pound*.

The *firma unius noctis*.

Provision of the chieftain's shelter when on progress to be made by the *aillts*.

Construction of the chieftain's hall.

¹ Giraldus Cambrensis, *Descr. Camb.* I. c. x.

² *Venedotian Code*, III. xxi. 6.

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The fire was in the middle between the central posts, and divided the upper portion, where sat the chief, the *edling*, and principal officers, from the lower and humbler end of the hall. The silentary stood by one of the central posts, and it was his duty to call attention by striking it with his staff.¹

Such a hall as this was easily constructed and removed, and owed what fleeting grandeur it possessed to its curtains, and the weapons of the temporary inmates hung upon its sides.

At first sight the construction of buildings such as this for a few nights' shelter of the chieftain and his company might seem too onerous a customary obligation to be periodically imposed upon the chieftain's 'villeins.' But it is recorded in the Boldon Book that the *villani* of the Bishop of Durham had to furnish for his great hunts just such a hall in the forest, 60 feet long and 16 feet wide between the posts, together with a buttery, steward's room, chamber, privy, and chapel,² so that the following passage from the 'Venedotian Code' need not be surprising:—

'Nine houses which the villeins of the *brenhin* are to erect for him: a hall, a chamber, a buttery, a stable, a dog-house, a barn, an oven, a privy, and a dormitory.'³

This provision frequently wanted.

Whether these buildings were put up afresh for every royal visit, or were only repaired on occasion, we are not told. Possibly the *brenhin* may have required such provision at frequent intervals, for besides his hunting and hawking he seems very often to have called out the tribesmen to join his host in the mili-

¹ *V.C.* I. vi. 1, and *D.C.* I. v. 2.

² *Boldon Book*, p. 575.

³ *Venedotian Code*, I. xliiii. 16, and see *Dimetian Code*, II. xi. 7.

tary exercises which perhaps had succeeded to more strictly marauding expeditions of an earlier period.

CHAP. VI.
Military expeditions and exercises.

'The king (*brenhin*) is not to go with his host out of the country except once a year, but they are to attend the king in his own dominion whenever he shall please. The king is to have from every *villein-tref* a man, a horse, and an axe to form encampments, at his own cost.'¹

According to Giraldus Cambrensis, Welsh tribesmen were eager to join in warlike expeditions—*gens armis dedita tota*.² He represents not only the *uchelwrs* (*nobiles*), but all the people as eager to rush from the plough at the signal for war.

The tribesmen were free from having men or dogs quartered upon them except during the great progress of the *brenhin's* household in winter.

'Neither *maer* nor *canghellor* is to be imposed upon a free *maenol*, nor progress, nor *dovraeth*, nor youths (*mackbjeit*), nor anything (except as above) except the great progress of the household in the winter.'³

What, then, was this great progress of the household to which the tribesmen were subject?

The progress of the household after Christmas.

'The chief of the [*brenhin's*] household is to have a progress assigned him by the king after separating from him at Christmas, himself and the household. The household is to consist of three parties: the elder party, the middle party, and the younger party; and alternately he is to be with each: and the party he is with is to choose its house. And so long as he shall be on that progress he is to have servants, a doorward and a cook, and servants of the table, and these are to have the skins of the animals which are slaughtered, and the cooks are to have the tallow, the fragments, and the entrails.'⁴

The rough character of these progresses, though restricted by the Codes, is apparent enough. The slaughter of animals for the night's entertainment,

¹ I. xliiii. 15.

² *Desc. Camb.* ch. viii.

³ II. xix. 6.

⁴ *Venedotian Code*, I. vii. 22.

CHAP. VI. and the division among the followers of the skins, the tallow, and the entrails, are graphic features indeed. These progresses were, moreover, quite apart from the military and hunting or hawking expeditions of the *brenhin* himself, because when they were concluded the chief of the household was to return to him, and remain with him for the rest of the year.

The progress of the chieftain and his company. The *brenhin's* own progress was of another kind. He and his company were not quartered on the tribesmen, but, whilst his *aillts* had to provide him with his necessary buildings for shelter, it was the duty of the free tribesmen to contribute the food and mead for his entertainment.

The *gwestva* of the free tribesmen for his 'night's entertainment.' This they did by the payment of the *gwestva* or food-rent. And, as before said, there are incidental indications that it was provided originally on the system of the 'night's entertainment.'

Amongst the curious Welsh phrases into which the number nine entered, one is recorded in the 'Welsh Laws'¹ which is significant in this connection—*Nab nos gbesty*—'the nine nights of the guest-house.'² Further, in the 'Dimetian Code' each *trej* providing its *gwestva* to the chieftain is 'to light the fire three nights and three days for him,'³ suggesting at least that the *gwestvas* were arranged so as to provide for periods of three nights at a time.

Again, the Venedotian food-rent, or *tunc* pound in lieu of it, was to be accompanied by the payment of 24*d.* of supper-silver for the 24 servants of 'every

¹ *W.L.* X. viii.

² Translated in the Latin ver-

sion 'novem noctes hospitii,'
Leges Wallice, II. xlvi. 8.

³ *D.C.* II. xix. 6.

feast at which mead was drunk,'¹ thus leading to the inference that the *tunc* pound of Venedotia was provision for one night's carousal of the *brenhin* and his company.

There is some obscurity in the Codes with regard to the method of clustering the households or homesteads of tribesmen into the groups from which the *gwestva*, or *tunc* pound in lieu of it, was due.

The arrangement in groups for payment of the *gwestva* or *tunc* pound.

In the Venedotian Code² the *tyddyns* were grouped into *randirs*, the *randirs* into *gavaels*, the *gavaels* into *trefs*, and the *trefs* into *maenols*. And the *maenol* was the unit which paid the *gwestva*, or *tunc* pound. In South Wales the *gwestva*-paying group was the *trej*, and this was composed of four *randirs*, each of which contained 312 erwes of 'arable, pasture, and wood, and space for buildings on the twelve erwes.'³

Thus the *gwestva*-paying unit in North Wales seems at first sight to have been a certain number of *tyddyns*, whilst in South Wales it embraced a certain area of land. It is possible, however, that there may be some way of reconciling the two methods, for there are indications that in the description in the Venedotian Code the *tyddyn* is taken as a unit of land measurement. On the whole, however, it is better, perhaps, not to attempt at this point any further explanation than that the group of holdings called a *maenol* in Venedotia and a *trej* in South Wales was the *gwestva*-paying unit, bearing in mind also the fact, learned from the Denbigh Extent, that the *villatæ*, whatever they might be, were the fixed units, and that the *weles* of tribesmen were

¹ V.C. I. ix. 25.

² V.C. II. xvii.

³ D.C. II. xix. and xx.

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In what
the
gwestva
consisted.

In the
Venedo-
tian Code.

easily moved, with their cattle and their internally complex tribal rights, from one district to another.

Passing, then, to the *gwestva*, or food-rent itself, in what did it consist?

In the Venedotian Code the '*tunc* of a free *maenol*' is thus described:—

From every free *maenol* the *brenhin* is to have a vat (*keruijn*) of mead nine handbreadths in length diagonally.

If mead be not obtained, two of *bragot*; and if *bragot* be not obtained, four of ale (*gbrjw* = *cerevisia*).¹

The vat of liquor was, therefore, a prominent feature in the *gwestva*, but other things also were included. A few clauses further on, the '*king's gwestva* from a free *maenol*' is more fully described, thus:—

The measure of the *brenhin's gwestva* in winter from a free *maenol*: that is to say:—

A horseload of the best flour that shall grow on the land.

The carcass of a cow or an ox.

A full vat (*keruijn*) of mead 9 handbreadths in its depth diagonally and as much in breadth (*sic*).

Seven thraves of oats of one band for provender.

A three-year-old swine.

A salted fitch of 3 fingerbreadths in thickness.

A vessel of butter 3 handbreadths in depth, not heaped, and 3 in breadth.

And if these cannot be obtained a pound is to be paid in lieu of them, and that is the *tunc* pound, and 24*d.* to the king's servants.

The statement is then repeated that if mead cannot be obtained two vats of *bragot* or four vats of ale are to be paid.

The *tunc* pound covered all, and it is further stated that it is to be reckoned as divided thus, viz.: 'Six score [pence] for bread, three score for liquor (*llyn*), and three score for *enllyn*.'

¹ V.C. II. xxi.

The *tunc* pound, therefore, contained twelve score, or 240 pence. And as in the Latin version a 'score of silver' is rendered as '*uncia argenti*,' it is clear that we have to deal with weights of silver instead of coin, and with the Gallic pound of 20 pennyweights to the ounce and 12 ounces to the pound. The equation, therefore, between the food-rent and the pound of silver may, after all, be founded on ancient custom.

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The *tunc* pound was the Gallic lb. of 240*d.* of silver.

In the Gwentian and Dimetian Codes the *tref* is the unit for payment of the *tunc* pound, and the *gwestva*, of which the latter was the equivalent, is described almost in the same words as in the Venetian Code, leaving out some of the smaller items. It consisted of the horseload of wheat-flour, an ox, 7 thraves of oats, a vat (*gerbyn*) of honey, and 24 of silver.¹

The *gwestva* of the Gwentian and Dimetian Codes.

When honey was wanting, two vats of *bragot* or four of beer were to be paid instead. And the vat, or *cerbyn*, is described in these words:—

'The height of the vat is to be nine handbreadths when measured diagonally from the further bottom groove to the hither rim. . . . And it ought to be sufficiently capacious for the *brenhin* and his elder to bathe therein.'²

There was also a summer *gwestva*, which was to consist of:—

a fat cow, a fat wether 3 years old, and a sow of 3 winters three fingers thick, and [it is added] 'the *trev* is to bring all these to the king, and to light a fire three nights and three days for him.'³

In the Gwentian Code the summer *gwestva* is only obscurely alluded to, but in other points the

¹ *Dimetian Code*, II. xix.;
Gwentian Code, II. xxxiv.

² *D.C.* II. xix. 3.

³ *Id.* xix. 6.

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description in the Dimetian Code is closely followed, except that instead of the vat of honey the words used are 'what shall suffice for a vat of honey,' probably in both cases the meaning being as much honey as would brew into a vat of mead.

The
cervin or
vat of
mead,
bragot, or
beer.

The vat (*kerujn* or *cerbjn*) of mead, or, if mead were wanting, to be filled four times with beer (*gbrijw* or *cbrbf* = *cerevisia*), is of some interest. The word used throughout connects it not so much with mead as with the Gallic beverage beer. *Bragot* also seems to have been a Gallic drink. The word *bragot* (Irish, *brach*), in Latin *brace*, occurs constantly in connection with the food-rents of Brittany in the Redon Chartulary. It is mentioned by Pliny, and was used sometimes for malt and sometimes for the liquor brewed from it.¹

This vat, by which all three beverages were measured for the *gwestva*, is always described in the Codes as nine handbreadths in its diagonal measure, following the traditional method of using the gauging-rod adopted by the professional gauger.

The method of measuring vessels in this way by their diagonal is a widely extended and ancient one. Thus, in the Icelandic *Gragas* the same method of measuring the size of a vessel is used.²

In the Latin version of the Dimetian Code the *dolium*, or vat, of mead is described as nine palms *in longo et in lato*,³ but in the other Latin version the nine palms are to be *per obliquum a fundo usque ad*

¹ Cf. with the Greek *χόρμα*, and Irish *cuirn*, and Pliny's mention of the Spanish word *cerea*. And see Hehn's *Kulturpflanzen*, &c.

(Berlin, 1877), p. 132.

² *Gragas*, vol. i. p. 501; *Kaupabalkr*, tit. lxxxv.

³ *Leg. Wall.* II. xiii. 2.

summum.¹ These may probably be taken as inexact translations from the Welsh, 'nine *handbreadths* diagonally measured.'

The handbreadth was a measure distinct from the palm, and, reckoning the width and height as equal, the contents of a round vessel with upright sides and with such a diagonal measurement would contain not much more or less than the Winchester quarter of 64 gallons (280 litres).

Thus, presumably, 64 gallons of mead or four times the amount of beer, together with the carcase of a cow or an ox, and a horse-load of flour, with bacon and butter added, was the *gwestva* contributed by the *maenol* in Venedotia and the *tref* in South Wales towards the nightly carousals of the chieftain and his company.

The normal retinue or company of the *brenhin* is described in the Venedotian Code as consisting of thirty-six horsemen—equivalent to *uchelwrs* or *equites*—*i.e.* of the twenty-four officials of the king and queen, and twelve *gwestais*, possibly *uchelwrs*, bringing the *gwestvas* from the twelve *gwestva*-paying *maenols* in the cantref; and there would be numerous hangers-on and dependents, including the twenty-four servants to whom supper silver was due.²

The normal retinue or company of the chieftain.

How many nights' carousal were provided for by the twelve *gwestvas* from the cantref in which the chieftain was making his progress remains undisclosed.

¹ *Leg. Wall.* I. xviii. 6.

² *V.C.* I. ix. 25.

V. THE CHIEFTAIN'S DUES FROM NON-TRIBESMEN.

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The main burden of the chieftain's progresses and maintenance was placed, no doubt, upon the shoulders of others than the free tribesmen.

The twelve *gwestvas* of free tribesmen from each cantref—six from each cymwd—were a substantial contribution to his maintenance, but it was supplemented by other provisions.

The
maertref
of the
chief.

In the first place, according to the Venedotian Code, the *brenhin* is entitled in every cymwd to two *trefs*—one for his *maertref* and the other for his waste and summer pasture.¹

These two *trefs* may be looked upon as constituting what in the Extents are described as the prince's manor in each cymwd. The obligations of the men of the *maertref* have already been alluded to in connection with the Manor of Aberffraw.²

Apart from this special provision for the chieftain, according to the Venedotian Code, the cymwd was to be arranged in twelve groups, or *maenols*.

Four
maenols
in each
cymwd
assigned
to *ailtts*.
Their
services.

Six of these, as we have seen, were *gwestva*-paying *maenols* of free tribesmen. Of the eight *maenols* left, two were set apart specially for the support of the *maer* and the *canghellor*. The remaining four were to be assigned to *ailtts* to support dogs and horses and for the purposes of progress (*chylch*) and quarters (*dovraeth*).

The *maer* and *canghellor* were to make progress

¹ V.C. II. xvii. 12.

² The description in the Den-
high Extent of the manor and

maertref of Dynrobyn in Ros
Isdulas will be found in the
Appendix, p. 91.

in parties of four among the king's *aillts* twice in the year. And besides this:—

‘The *aillts* of the king (*brenhin*) are not to support him nor his household. . . . They are to furnish pack-horses to the king for the hosts, and they are to present the queen once every year with meat and drink, and they are to support the dogs, the huntsmen, the falconers, and the youths, all of them once every year.’¹

It has already been mentioned that the *aillts* had to put up the chieftain's buildings, and furnish horses and men, with hatchets, for making encampments on his military expeditions.

In addition to these obligations, according to the Venedotian Code, the bond *maenols* had to furnish yearly two *dawn-bwyds*, or food-gifts.

The *dawn-bwyds* or food-gifts of the non-tribesmen.

In Winter.

A three-year-old swine.

A vessel of butter 3 handbreadths in depth and three in breadth.

A vat full of bragot nine handbreadths in depth diagonally.

A thrave of oats of one band for provender.

26 loaves of the best bread grown on the land. . . .

A man to kindle the fire in the hall that night, or 1*d*.

In Summer.

A three-year-old wether.

A dish of butter.

26 loaves.

A cheese of one milking of all the cows in the *tref*.²

According to the Gwentian Code, the *dawn-bwyds* were as under :

Winter.

Vat of ale.

A sow 3 fingers thick.

A salted fitch.

60 loaves of bread. . . .

20 sheaves of oats.

1*d*. from every *randir* to the servants.

¹ V.C. II. xix. 9-11.

² V.C. II. xxvii. 2.

Summer.

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Tub of butter 9 handbreadths in width and a handbreadth in thickness with the thumb standing.

Cheese of a meal's milk from all the *taeogs*, along with bread.¹

According to the Dimetian Code, the amount of the *dawn-bwyds* was as under :

Winter.

A sow 3 fingers thick in her hams, &c. (or tub of butter).

A fitch of salted bacon.

60 loaves of wheaten bread (six of fine flour).

Vat full of bragot.

20 sheaves of oats and one band.

1*d.* for the servants.²

As to the summer *dawn-bwyd* there is some obscurity, but it did not differ much from that of the other Codes.

VI. CORROBORATION OF THE CODES BY THE EXTENTS.

Evidence
of the
Extents.

It will be convenient in concluding this chapter to return once more from the Codes to the Extents, in order to test the reality and authenticity of the customary law recorded in the former by comparison with the facts found by the surveyors actually existing at the date of the latter.

It refers
back to
the period
before the
conquest.

The earliest Extent of Aberffraw afforded evidence describing sufficiently clearly the money payments of the free tenants and the rents in kind of the hamlets of *nativi*. And the result of the petition of the tenants of Penros proved both that the description given was of the condition of things in the time of the princes before the conquest of North

¹ G.C. II. xxxiv.

² D.C. II. xix.

Wales, and also that the greatest care was taken to perpetuate the rents and services without alteration. CHAP. VI.

But we must go to the Denbigh Extent for an example of a villata which was still the geographical unit for payment of the food-rents of the free tribesmen commuted into the *tunc* pound.

If the reader will look back once again to the analysis of the villata of Prees given above at p. 38, he will see an example of a group of six so-called *progenies* or *weles* located together in a single villata, though by no means confined to that one locality. The *progenies* of Canon and Pythle ap Lauwarghe had several other locations. Their flocks and herds and dwellings were scattered here and there in places where they had rights of grazing. But at Prees they each had rights to the occupation of an undivided sixth part of the villata. And as this villata was a geographical unit from which a *tunc* pound was due, they had each to pay their sixth part of the pound—*i.e.* 3s. 4d. The unit for payment of the *tunc* pound in the Denbigh Extent.

They were not paying the exact amount at the date of the Extent because there had been escheats and forfeitures. Instead of the full *tunc* pound the tenants of Prees at the date of the Extent were paying only 9s. 11¼d., but the entry of the surveyor begins by saying that ‘the villata of Prees with its hamlets . . . in the time of the Princes rendered of *tung* 20s. 0½d. when it was entirely in the hands of true heirs before forfeitures.’ (See App. p. 57.) The villata of Prees paid a *tunc* pound in the time of the Princes.

Now the *progenies* of Pythle, under the name of the grandsons of Pythle, also occupied the whole of the villata of Tebrith, and paid, therefore, the whole of the *tunc* pound of that villata.

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So also the villata of Tebrith was a *tunc*-paying unit.

The unit for payment was a geographical area or district.

It is only in a few cases like these that in the Denbigh Extent a single villata paid the full *tunc* pound, but there are a great many cases in which two or more clustered together would make up an even pound.

In the meantime the cases of Prees and Tebrith are sufficient to show that the unit of food-rent commuted into the *tunc* pound was payable from a geographical area or district, and not charged upon particular *weles* or even groups of *weles*. In a word, the tribute of the chieftain was thus territorial and not personal. The *weles* of free tribesmen could be shifted about from one villata to another, and the number of *weles* could increase or diminish without altering the payments of a particular area or the total of the chieftain's food-rents.

Possibly arranged so that the whole of Venedotia should provide for the year's entertainments.

If, for instance, the twelve free *maenols* of the Venedotian cantref each produced a vat of mead containing sixty-four gallons, the twelve vats from the whole cantref would produce 768 gallons; and if each vat contained the supply for three nights' carousal in the chieftain's hall the cantref would provide for thirty-six nights; and if at the time when the arrangement was made there were ten cantrefs in Venedotia, they might together provide for a year of 360 nights.

There is no evidence that this was the actual arrangement by which the year's supply of mead was provided—in fact, the number of cantrefs may have varied from time to time¹—but it illustrates the possi-

¹ The authorities differ as to the number of cantrefs in North Wales, 10, 12, and 15 being

mentioned. See under 'Cantrev' in the glossary to *Ancient Laws of Wales*.

bility of dividing a chieftain's territory into fixed geographical units, each of which should contribute an aliquot part of the year's supply of mead, just as King Solomon divided his tributary provinces so that each should provide for a month's supply of the wants of his luxurious court.

Besides the food-rents or *gwestva* payments of the free tribesmen of the Codes, there was the burden of the annual progress of the *brenhin's* household at Christmas. And there were also various services in connection with the furnishing of horses, the support of dogs and youths, which in the Codes fell upon the non-tribesmen in addition to their food gifts. There are traces of these also in the Extent.

The *pastus* of the Denbigh Extent was in commutation of other services.

Besides the *tunc* of each *cymwd*, generally divided into that from the free tribesmen and *nativi* respectively, there is always mention of other payments, under the name of *pastus*, of various kinds—*pastus principis*, *pastus familie principis*, *pastus stalonis*, *pastus penmackew et wayssyon bagheyn*, &c.¹

In the Latin version of the Dimetian Code the *brenhin's* household is translated '*familia Regis*,' and there can be little doubt that the *pastus* of the Extent includes the payment in commutation of the annual provision, not only for the progress of the household, but also for other services connected with the keeping of horses and dogs, the fosterage and maintenance of youths, &c.

Thus, in the Extent of the villata of Prees, immediately after mention of the *tunc*, is the entry: '*De*

¹ *Pastus penmackew et wayssyon bagheyn* = *mackuyeit* and *gweisson bychen*—i.e. fosterage

and young youths. See glossary, *Ancient Laws of Wales*, sub '*Macwy*.'

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pastu the prince had nothing, neither of the *pastus* of the family of the prince nor other kinds, because all the tenants of this *villa* do these services in other *villæ* as appears above in each place and *villata* respectively.'

The word *pastus* seems to be a word covering a variety of services, to some of which both classes of tenants were liable, nearly all of which at the time of the Extent had become commuted into money payments.

The evidence of the Extents strongly corroborates that of the Codes,

On the whole, as regards the relations of the chieftains to the tribesmen, the description contained in the Codes is corroborated by the facts recorded in the Extents. And, reviewing the evidence as a whole, as regards both the structure of the tribal society of the Cymry and its relation to the land, the facts recorded by the surveyors in the Extents and the explanation of them in the rules of customary law contained in the Codes are sufficiently consistent to warrant belief in the reality of tribal customs which could produce such results.

and the two together warrant belief in the reality of the tribal customs,

It would be presumptuous to suppose that in all cases the facts have been correctly grasped and the principles of tribal custom embodied in the Codes rightly understood. But the hope may, perhaps, be permitted that in the main, subject always to fresh evidence and constant reconsideration of what evidence already exists, a solid foundation has been laid for further historical and economic inquiry.

and that in the main the principles of tribal custom have been correctly understood.

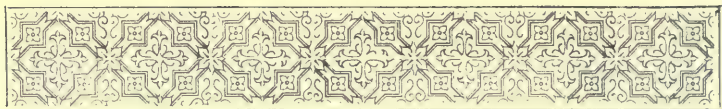
Importance of this to the understanding both of the

The almost unique advantage possessed by the Cymric tribal system in its survival into the period of Codes and Extents makes it a point of vantage for further research both backwards and forwards. Any

understanding of the modern economic evolution of society in Wales must start from it. And it may be a stepping-stone also to a knowledge of the earlier past, not only as regards the tribal system in Wales, but also as regards other tribal systems, of which so little is known, but which have, nevertheless, made large contributions to the economic structure of modern European society.

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economic evolution of society in Wales, and also of the other tribal systems of Europe.

[NOTE.—In the Extents (8 Ed. I.) of some districts in Cardigan-shire quoted in the document added as Appendix F to this edition (p. 108), the commots are described as held in so many ‘*Westuas*,’ each of five ‘*Randirs*,’ and each *Westua* pays four marks per annum of ‘rent of assise,’ and also services of providing food for the chief with his family on the yearly progress, as well as that of his huntsmen and youths with dogs and falconers with birds, ‘which service is called “*Westua*.”’ The document itself is of A.D. 1306 (34 Ed. I.), but the Extents quoted are of A.D. 1280, *i.e.* fifty-five years earlier than the Denbigh Extent.]



CHAPTER VII.

THE TRIBAL SYSTEM AND THE CHURCH.

I. THE IMMUNITY OF THE CHURCH FROM THE EXACTIONS OF TRIBAL CHIEFTAINS.

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WE have now to consider another element which strikes from outside like a wedge into the Welsh Tribal System.

It has already been noticed that the so-called Manor of Aberffraw was divided into two sections by the parish of Cadwaladr or Eghissel. This parish had two churches, one of which has perished. The surviving one contains the well-known stone with the inscription, supposed to be of the seventh century, in memory of St. Cadwaladr's grandfather, *Cadvan*, who reigned at Aberffraw about A.D. 616–630.

St.
Beuno's
monastery
at Clyn-
noc.

The Aberffraw chieftains made many donations to churches. Cadvan himself, according to the legends, had been converted by St. Beuno, and the church at Aberffraw—the church of the Palace—and the one at Trefdraeth, were both dedicated to that saint. St. Beuno's monastery at Clynnoc on the Carnarvonshire side of the Menai Straits was the gift of Cadvan's son Cadwallon.

The tradition of the gift of the site of this monastery is recorded shortly in the confirmatory charter

of Edward I.¹ made after the conquest of North Wales on the evidence of the rector of the collegiate church of Clynnoc which had succeeded to the monastery.

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—
Its im-
munities.

'A certain *Gwithenit* gave his own villa of Clynnok Vawr to God and St. Beuno, then Abbot of Clynnok Vawr, for his soul and the soul of his *consobrinus* Catwalinus *sine censu Regali, et sine consule, sine proprietate alicui, quamdiu fuerit lapis in terra.*'

In the legendary life of St. Beuno the story of this gift is given more at length.

After the death of Cadvan (about A.D. 616) St. Beuno is said to have visited Aberffraw in order to purchase land from his son and successor, Cadwallon. In exchange for a golden rod (*gwaell eur*) worth 60 cows,² which Conan (or Cynan)³ son of Brochwel (Prince of Powys), had given to St. Beuno to be used as money, Cadwallon gave to the Saint a place called *Gwardauc*, in Carnarvonshire. After he had built his church, and was walling in the boundaries, the title to the land was disputed by a woman to whom a child had been born, and who now claimed the land as the inheritance (*tref y tat*) of her child. She was perhaps the Cymric widow of an *aillt*, whose child had inheritance by maternity. Immediately St. Beuno went with the woman to Cadwallon, who, possibly, had treated the land as escheat, and demanded either other land or return of the golden rod. The Prince,

¹ *Record of Carnarvon*, p. 257. | unit of value.

² It is clear that the golden rod was used as money, and equated with the cow, the usual | ³ Cynan, son of Brochwel, invaded Glamorgan after Cadoc's death.—*Lives of Camb. Saints*, p. 375.

having refused his demand, was left by St. Beuno under a curse. Whereupon his cousin Guidevit

‘for the sake of his soul and of the soul of his cousin Cadwallon, gave to God and Beuno for ever his *tref* called *Kelynnawc* (Clynnoc) without tribute (*heb vab*), without service (*heb ardreth*), &c.’¹

The practical result of donations such as these to the saints and to the Church appears to have been to take the land so given once for all and absolutely from under the control of the chieftain of the district, and all tribal tribute and service to him.

Immunities of the church of Cadwaladr.

Thus, in the ‘Record of Carnarvon,’ the land belonging to the church of St. Cadwaladr was described as follows:—

‘EGHISSEL is a free villa and held of *St. Cadwaladre the King* and there are in this villa two *weles* (*wele* Ith ap Tanherñ and *wele* Welsonfraide ap Tanherñ) and the heirs are so and so. And nothing is thence rendered to the Prince per annum, nor do they make suit to either comot or hundred, nor pay reliefs nor amobr. And they say they are free to grind in their own houses; but they say that they owe appearance at two great turns of our lord Prince per annum for all other services. And in the second *wele* there are 3½ bovates escheated, which the *Communitas* of this villa now holds. *Summa per annum, vii.s.*’²

Legendary miracles in defence of immunities.

It is important to observe further in how many cases the miraculous stories attributed to the Welsh saints in the legends turn upon the necessity of constantly guarding this freedom of Church lands from ordinary obligations to the tribal chieftains. Thus, to take another example from the life of St. Beuno, the same Cyнан, Prince of Powys, who had given him the golden rod, had also granted to St. Beuno a place called Gwydelwerun in Merionethshire, on which he had erected a church. But it happened that Cyнан’s

¹ *Lives of Cambrian Saints*, |
p. 16 and p. 304.

² *Record of Carnarvon*, p. 46.

nephews, in the ordinary course of a hunting expedition, came upon the land, and, according to tribal custom, claimed hospitality. St. Beuno acceded to their request and gave them a young ox for their meal; but, by a miracle, prevented the fire from boiling the meat, and afterwards cursed them for 'demanding tribute and service (*mal ar dreth*) from what their fathers had given to God *free (yn ryd)*.'¹

Again, in the Life of St. Brynach,² a saint of South Wales, who lived before the first visitation of the Yellow Death, *i.e.* before A.D. 547, a somewhat similar story is told. A certain chieftain named *Clechro*, with the concurrence of his sons, granted his land to St. Brynach, the sons becoming disciples of the saint and he himself retiring to Cornwall. *Maelgwn*, coming that way with his retinue, demanded entertainment (*cena*). The saint, to preserve his rights, declined. Whereupon the king's servants seized upon a cow. But with all their efforts the fire would not cook the meat, and seeing the miracle the king humbly submitted, and after having partaken of the hospitality now freely offered by the saint, confirmed his privileges, and made a further grant of land according to the record in the following words. These evidently follow a common form, though by no means certainly of the sixth century:—

³ 'In nomine Dei et Domini nostri Jesu Christi te [St. Brynach] et locum tuum totumque territorium ad locum tuum pertinens; necnon omnes in eo commanentes. ab omni regia exactione in perpetuum libero; insuper terram *Thelych* monachi ditioni tue liberam assigno: qui ergo contra hanc donationem meam de cetero venire presumerit Dei maledictionem omniumque fidelium Christi et meam celeriter incurrat.'

¹ *Camb. Saints*, pp. 15 and 302. | *Vesp.* xiv. fol. 77, B.M.

³ *Ib.* p. 12, from same MS.

² *Ib.* p. 10, from *Cotton MS.* | fol. 80.

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The im-
munities
granted to
Llandaff.

Contemporary with St. Brynach was St. Teilo, the founder of the church of Llandaff, whose privileges are thus given in the 'Book of Llan Dav,' evidently following a later and elaborately worded common form framed to withdraw the Church property absolutely from secular or tribal control. Whatever its date, it none the less testifies to the completeness of the immunity claimed by the Church, and the sort of exactions to which property was otherwise liable under the tribal system.¹

yholl cýfreith didi
hac dý thir, hac di dair
rýd o pop guasanaith breennin
býdaul,
heb mair, heb cýghellaur,
heb cýhoith, dadl ma y meun
gulat
hac ný dieithýr,
heb luýd
heb gavaýl, heb guýlma :

ý cýfreith idi yn hollaul,
o leitýr, o latrat, o treis,
o dynmyorn o cýnluýn
hac o losc, o amrýson canguaýt a
heb guaýt,
y diruý hay cameul ýndi didi ýn
hollaul,
o dorri nand ýnnlann,

hac ýn dieýthýr lann,
orachot ýnn, luhýn, hac dieithýr
luhýn,
o cýrch ýpopmýnnic ar tir Teliau

hay guir hay braut dý lýtu
ýruluýs ýgundig Teliau ýnn
Lanntaff.

To enjoy all its laws
and its lands, and its territories
free from all regal and secular
service
without mair, without canchyllor,
without attendance at public
courts of litigation
either in the district or out of it,
without going on expeditions
without arrest, without keeping
watch and ward :
with complete legal cognizance,
of thief, of theft, of violence,
of slaying, of waylaying,
of incendiarism, and contention
with blood and without it,
with full right to fines and penal-
ties for crimes,
of violating the privilege of
refuge,
either in or out of the precinct,
of attack, secret or open,
of assaults anywhere on the land
of Teilo,
and with its right and jurisdiction
over its dependents at the
White House of Teilo at
Llandaff.

¹ 'No one who has any know-
ledge of Old Welsh will for a mo-

ment believe that Geoffrey, or any
of his contemporaries, could have

Now, whatever may be thought of the authenticity or antiquity of these legendary origins of ecclesiastical property, and of its immunity from all *census terrenus* or *census regalis*, i.e. from tribute or food rents to secular chieftains, the contention that it ought to be thus free was quite consistent with the claims of the Gallic Church in the sixth and seventh centuries.

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Immunity
from all
census
terrenus
early
claimed
by the
Church.

Amongst the canons included in the collection of so-called Irish canons, to which, however, Mr. Bradshaw assigned a Breton origin, is one headed '*De censu non dando super ecclesiam*,' and St. Augustine is quoted: '*si ipsi filii liberi sunt a censu in quolibet regno terreno, quanto magis filii regni illius, sub quo sunt omnia terrena regna.*' And St. Ambrose is quoted as saying: '*Ecclesia catholica libera est ab omni censu.*'¹

The phraseology of these passages coincides closely with that of the legendary donations.

But it is possible that the grant to St. Teilo went exceptionally far. It not only gave immunity from all *census terrenus*, but transferred judicial jurisdiction from the *brenhin*, or king, to the bishop. The general immunity according to the Codes did not always go so far as this. Thus, in the Venedotian Code is the following statement:—

Limited in
the Codes.

'No land is to be without a *brenhin* (*djurenhjn*). If it be abbey land he [the *brenhin*] is to have (if they be laics) dirwy and camlwrw and amobyrr and ebeww and hosts (*llydd*) and theft (*lledrat*). If it be bishop's land he is to have hosts and theft. If it be hospital land he is to have theft and fighting (*ymlad*), and therefore there is no land without him.'²

written the Welsh of Teilo's
"Privilegium" or of the bounda-
ries.' *Book of Llan Dav* (preface),

p. xxii and p. 120.

¹ *Wasserschleben*, p. 79.

² *Venedotian Code*, II. xii. 8.

But admitted completely on the conquest of N. Wales.

It may well be that the tribal chieftain of the time of Howel had become jealous of ecclesiastical encroachments, and did not willingly acquiesce in the admission of the absolute immunity claimed by the Church in the sixth century. Certain it is, however, that nothing could be more complete than the royal admission of absolute immunity to the successors of St. Beuno and the collegiate church of Clynnoc immediately after the conquest. No stronger words could be used than those of the royal confirmatory charter of Edward I. above alluded to. It recited and confirmed the royal gift to St. Beuno with immunities as complete 'as though it were an island in the midst of the sea' (*sicut insula in medio maris*).

It is also a remarkable feature of the Denbigh extent that among the names of the numerous *villatae* belonging to the honour or lordship there are scarcely any with the common prefix *Llan*, the fact being that the lordship was honeycombed with ecclesiastical 'islands' of the kind mentioned, over which the secular lordship had no jurisdiction.

In the same way the Extents comprised in the 'Record of Carnarvon' are full of *lacunæ*, to be filled up only by adding the 'islands' of ecclesiastical territory.

II. THE NATURE OF THE EARLY RECORDS OF DONATIONS TO THE CHURCH.

If the records of donations to the Church were of only ecclesiastical interest, it might be left to the ecclesiastical historian to examine them in detail.

But, as they contain the earliest evidence within

reach of the actions and habits and character of Cymric chieftains, they cannot be wholly ignored in an attempt to understand the Cymric tribal system.

Any real evidence dating back to the first contact of the successors of Cunedda with the saints of the sixth century, if contemporary, must needs bristle with incidental details which cannot fail to be precious in the absence of more direct evidence.

First contact of Cymric chieftains with the churches.

Therefore, both as regards the relations between the tribal system and the Church, and as regards the tribal system itself, the attempt must be made to form a sound judgment upon the difficult question of their authenticity.

They suffer from their connection with the legends of the miraculous lives of the saints to whose churches they were made, and from the suspicion of interested motives in the scribes of the twelfth century, by whom they were collected and copied, and perhaps in some cases forged.

There is, no doubt, ground for suspicion and caution. But this is quite another thing from wholesale rejection.

Part of the difficulty disappears when the records are approached as they evidently ought to be, not as charters, but as simple notes or records of transactions. They seldom, if ever, profess to be documents made by and under the signature of the donors. They are mostly expressed in the third person, and profess to record solemn acts and to state who were the witnesses before whom they were transacted. When it is observed that the first of the witnesses may be '*Deus omnipotens*,' or the saint, long at rest, at whose altar the transaction took

Nature of the early records of donations; not charters but notes of transactions.

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place, the character of the record becomes at once apparent.

Sometimes written in the margin of Gospels,

When the record was written in the margin of a richly illuminated copy of the 'Gospels,' as was often the case, it becomes all the more obvious that we are not dealing with charters in the ordinary sense, but with acts done under solemn religious sanctions and placed under the protection of the altar at which the transaction took place.

and, as in the 'Book of Deer,' copied from one book to another.

Several such records were written, for instance, in the 'Book of Deer' in the vernacular Gaelic of Scotland, in the eleventh and twelfth centuries. This copy of the Gospels does not claim to have been itself written before the ninth century, but the first of the entries, probably made in the eleventh century, is the record of the original foundation of the monastery in the sixth century.

Thus it appears that if a sacred copy of the Gospel came into the possession of an abbey at a certain date there would be no inconsistency in the records originally made in a copy earlier in use being transferred to it by a copyist. So in the 'Book of Deer' the initial entry and the records of several of the earlier grants are all in one handwriting, and were written probably at the same time.¹

And thus may be modified without fraud.

Obviously, therefore, it is by no means certain that there is fraud wherever the language or handwriting of an entry betrays that it is not contemporary. And, further, it was obviously so much easier a thing to modify an existing entry for a purpose in transcribing it than to forge an entirely new docu-

¹ *Book of Deer*, Mr. Stuart's preface, p. xxv.

ment that there might be fraudulent alteration without material departure from the original form of the record.

There is another point of negative evidence in favour of the substantial correctness of the records of donations in the margins of Gospels, or presumably copied from them.

In the legendary lives of Welsh saints it often happens, as in the two cases above alluded to, that a miraculous story is the prelude to a record of donation which follows a legal formula, and makes no mention of the miracle. When this is the case the inference is natural that the formal record gave rise to the legend rather than the legend to the record.

Remark-
ably free
from
miracles.

As we proceed to examine some of these records, it will be recognised that, while they are full of little archaic touches, belonging to a very early period, they are almost entirely free from the miraculous elements which are rampant in the twelfth century legendary lives of the saints to whose monasteries the donations were made.

III. THE MS. ENTRIES IN THE 'BOOK OF ST. CHAD.'

The illuminated Gospel, called the 'Book of St. Chad,' was, according to Mr. Bradshaw, transferred to St. Chad's Church, at Lichfield, before 964-973, because it bears the signature of Wynsige, Bishop of Lichfield, whose episcopacy covered those years.¹

Ninthcen-
tury entry
in the
Book of
St. Chad.

The earliest entry was evidently made whilst the book itself was in possession of St. Teilo's Church, at Llandaff. The handwriting of the entry was con-

¹ *Collected Papers*, p. 459.

sidered by Mr. Bradshaw to belong to the early part of the ninth century. It is as follows:—

‘Ostenditur hic quod emit + gelhi + filius ariht iud hoc evangelium de cingal et dedit illi pro illo equum optimum et dedit pro anima sua istum evangelium deo et sancto teliaui super altare. + Gelhi + filius aryht iud . . . et + cincenn + filius gripiud.’¹

‘Here is shown that Gelhi the son of Ariht iud bought this gospel from Cingal and gave to him for it a “best horse,” and gave for his soul this gospel to God and St. Teilo upon the altar. + Gelhi, son of Aryht iud . . . et Cincenn the son of Gripiud.’

Further entry.

The next entry carries us a step further, in that it shows that Elcu, the son of Gelhi, was in possession of a property called the land of Telih.

‘Surexit tutbulc filius liuit ha gener tutri dierchim *Tir Telih* haioid ilau elcu filius gelhig haluidt juguret amgucant pel amtanndi ho diued diprotant gener *tutri* o guir inguodant ir degion guragun tagc rodesit *elcu* guetig equus tres uache, tres uache nouidligi namin ir ni be câs igridu dime dichat guetig bit did braut grefiat guetig nis minn tutbulc hai cenetl in ois oisouđ.

‘+ *teliau* testis *gurgint* testis *cynhilinn* testis *sp’s* testis tota familia teliaui. De laicis *numin map aidan* testis, *signou map jacou* testis *berthutis* testis *cinda* testis.

‘Quicumque custodierit benedictus erit, quicumque frangerit maledictus erit.’²

‘*Tutbulc*, the son of *Liuit*, and son in law of *Tudri*, arose to claim the land of TELIH which was in the possession of *Elcu* the son of *Gelhi* and the tribe of *Juguret*: he complained long about it: at last they dispossess the son-in-law of *Tudri* of his right. The nobles said to one another, “Let us make peace”: *Elcu* gave afterwards a horse, three cows, three newly calved cows, provided only there be no hostility between them from this reconciliation thenceforward to the day of doom. *Tutbulc* and his people will require afterwards no title for ever and ever. . . .

‘Whoever shall keep his shall be blessed, whoever shall break it shall be cursed.’

¹ *Book of Llan Dav*, preface p. xliii.

² *Ibid.* p. xliii, where also the accompanying somewhat tentative translation is given. Mr. Bradshaw considered the hand-

writing tenth century. The two Gelhis may nevertheless be the same person, as the second record may have been written after the transaction.

This record connects the family of Elcu, son of Gelhi, who bought the Gospel from Cyngal (?), with the family of Tutbulc, the son of Liuit, and the dispute between the two families related to the land of Telih; but there is nothing to show that the land of Telih belonged to Llandaff.

But, in the 'Book of Llan Dav'¹ there is a record confirming to Llandaff the ownership of the *Cella Cynqualan*, in Gower, which it states had belonged to St. Dubricius and St. Oudoceus, but had been lost in the first visitation of the 'Yellow Death.'

Coincidence
with the
'Book of
Llan Dav.'

And there is also another record of about A.D. 929,² which states that *grifud rex, filius yugein*, to make amends, *inter alia*, for a violation of the refuge of the monastery of St. Cingual, granted to Llandaff, *Penn ibei in Rosulgen* (i.e. Rosilli in Gower). And in the boundaries appended to the donation, the land thus granted is described as touching in one place '*usque ad agrum cinguali*,' and in another a modius of land '*jueta telich*.'³

This tenth-century record of the boundaries thus shows that the monastery or cell of St. Cingual was adjoining to *Telich*, and that both were in the peninsula of Gower, adjoining Rossilli. This proximity suggests that Gelhi may have bought the Gospel from the monastery of St. Cingual, and given it to St. Teilo, at Llandaff, as it was afterwards transferred from Llandaff to St. Chad, at Lichfield.

In the very next record in the 'Book of Llan Dav,'⁴ probably of between A.D. 961 and 967 (in the reign of King Edgar), Morgan Hen. King of Glamorgan.

¹ *Book of Llan Dav*, p. 144.

² *Ib.* p. 239.

³ P. 240.

⁴ P. 240.

described as 'Morcant, son of yugein,' is said to restore and confirm to Llandaff all the territories which had belonged to it in the time of St. Dubrius, St. Teilo, and St. Oudoceus, naming certain churches and their territories. Amongst these is 'Machumur, *i.e.* Lann Liuit,' and in its boundaries occur the words 'across to Is Guaissaf, of liquallaun, the son of Tutbulch.'

These boundaries connect the land of *Lann Liuit* with *Tutbulc*. This, again, is an incidental corroboration of the entries in the 'Book of St. Chad,' where Tutbulc is said to be the son of Liuit.

Record
of an
emancipa-
tion by
four
brothers.

The next three records, written in the 'Book of St. Chad,' are of more direct interest. They are roughly dated by the mention of Nobis,¹ Bishop of Llandaff, who was translated to St. David's, A.D. 840. The first is a manumission by four brothers of one Blethiud, the son of Sulgen, *et semini suo in sempiternum*, on payment of four pounds (or, possibly, four cows), and eight ounces, presumably, of silver.²

This is interesting, as a ninth-century example of a case resembling that of St. Patrick, *viz.* of the family ownership of slaves, or of *ailfts*, or *taeogs*, and of the emancipation of a whole stock or family, like that already quoted, of a *gwely* of *nativi* by the Bishop of St. Asaph.

It is imperfect, but it is supposed to read thus:—

Nobis . necesse est scribere literas quod IIII filii bledri gu[or
ti]girnū [cim]ulch et . . . arthuis dederunt libertatem bleidiud filio

¹ Mr. Bradshaw's *Collected Papers*, p. 460. Nobis is described by Asser, in his *Life of Alfred*, as his *propinquus*.

² Four cows = one pound of

silver, and the worth of a bondman was one pound in the Codes. The final letters, 'as,' are the only letters remaining, the margin of the record being injured.

mulgen et semini suo in sempiternum pro precio . atque hoc est [confirmatio] quod dedit pro libertate ejus quatuor [libr]as [or vaccas] et oc[to u]ncias. Coram idoneis [his t]estibus :

DE LAICIS Riguo[llau]n filius [coff]ro guen . . . filius . . . r guoluic filius . . . dan Ov . . . filius guur [cinn]im . mer[chgu]inn filius salus arthan filius cimulch judri filius judnerth.

De clericis vero Nobis episcopus teiliav saturnguid sacerdos teiliav. Dubrino et cuhelin filius episcopis. saturnbiu cam ibiav et sulgen scholasticus qui hec fideliter scripsit . . . Qui custodierit, etc.

The other two are records of ninth-century donations, of a *tref* with a *census* or food-rent.

Two donations of ninth century with food-rents.

The items of this census were:—In the first case, two score loaves and a wether in the summer and two score loaves and a sow and two score sucking pigs in winter; in the second case, three score loaves and a wether and a vessel of butter—thus resembling the summer and winter *dawnbwyds* of the *taeog tref*s of the Codes, though not absolutely identical in all the details, and taking back the system of food-rents a century earlier than the Codes.

The records are difficult, both in the reading of the manuscript entries, and in translation; but, as interpreted in Mr. Evans's edition of the 'Book of Llan Dav,' sufficiently intelligible for the present purpose.¹

Ostendit ista scriptio quod dederunt ris et luith grethi treb guidauc imalituduch cimarguith- [i]eit, hic est census ejus . douceint torth ha maharuin . in irham . ha douceint torth in irgaem . ha huch . ha [do]uceint mannuclenn . deo et sancto eliudo . deus testis .

This writing shows that Ris and Luith Grethi gave Tref-guidauc. As story tellers say, this is its census, two score loaves and a wether in the summer, and two score loaves in the winter, and a sow and two score sucking pigs, to God and St. Eliud. God witness,

¹ *Book of Llan Dav*, preface, p. xlv.

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saturnnguid testis . nobis testis .
guurci testis cutulf testis . de
laicis cinguernn testis . collbiu
testis . cohorget testis . ermin testis
. . . hourod testis . quicunque cus-
todierit benedictus erit et qui
franxerit maledictus erit a deo.

Saturnguid witness, Nobis wit-
ness, Guurci witness, Cutulf wit-
ness. Of the laity, Cinguernn
witness, Collbiu witness, Cohorget
Ermin witness, Hourod witness,
Whoever shall keep this shall be
blessed and whoever shall break
it shall be cursed of God.

Osdendit ista conscriptio quod
dederunt *ris* hahir ha . . . rddid
ha *gurci*.r.....g.....g....cibra-
ma . behet hirmain guidauc . ofoid
celli irlath . behet cam dubr . isem
hichet triuceint torth . h[a maha]
ruin . ha guorhoueir emeninn . .
deus omnipotens testis . saturnn-
guid sacerdos testis . nobis testis .
gurci testis . cutulf testis . de laicis .
cinguern testis . [collbiu] testis . co-
horget [testis] . ermin testis . [qui-
cunque custo]dierit [bene]dictu[s]
erit . et] qui fra[nxer]it . m[ale-
dic]tus . er[it . a deo].

This writing shows that Ris
&c. . . . gave . . . Guidauc . . .
as far as . . . its tribute three
score loaves and a wether and . . .
butter. God Almighty witness,
Saturnguid priest witness, Nobis
witness, Gurci witness, Cutulf wit-
ness. Of the laity : Cinguern wit-
ness, [Collbiu] witness, Cohorget
[witness], Ermin witness. Whoso-
ever shall keep this shall be
blessed, and whoever breaks it
shall be cursed by God.

There can be no reason to doubt for one moment the authenticity of these records written on the margins of the Gospel of St. Chad, and they are important not only in their subject-matter but also as a link in the chain of evidence as regards the practical authenticity of the records of earlier donations.

IV. THE EVIDENCE OF GILDAS.

Maelgwn's
conquest
of S.
Wales.

None of the records in the 'Book of St. Chad' are of very early date; but they clear the ground for the consideration of the many donations to churches in South Wales, which so far as the transactions recorded are concerned, refer to the period immediately

succeeding the Cymric conquest of South Wales by Maelgwn.

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Maelgwn is said to have died in the first visitation of the Yellow Death, *i.e.* about A.D. 547. This date is approximately fixed by the mention of its ravages, both in Irish and Welsh records.¹

Yellow
Death,
A.D. 547.

Many of the early donations to churches in South Wales are recorded in the 'Book of Llan Dav,' St. Dubricius and St. Teilo being the reputed founders of that see. The witnesses to many of these records are the abbots, or heads, as well as members of the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin, who appear thus to be in close connection, both geographically and spiritually, with the Church or Bishopric of Llandaff.

Monas-
teries of
St. Cadoc,
St. Illtud,
and St.
Dogwin.

Besides the records of donations in the 'Book of Llan Dav' are others still more remarkable appended to the legendary life of St. Cadoc, in a twelfth-century MS. in the British Museum,² printed, though very incorrectly, in Rees's 'Lives of Cambro-British Saints.'

Whether the records were contemporary or not, all the donations to St. Cadoc belong, so far as the subject-matter is concerned, to the time preceding and following the first occurrence of the Yellow Death (A.D. 547).

Donations
to St.
Cadoc.

This is precisely the period as regards which there exists the contemporary evidence of Gildas. Whatever facts, therefore, can be extracted from

Contem-
porary
with
Gildas.

¹ See Zimmer's *Nennius Vindicatus*, p. 101, quoting from the *Ulster Annals*, A.D. 545-548 for the appearance of the '*mortalitas*

magna' in Ireland. The *Annales Cambriae* give the date A.D. 547.

² *Cotton MS.*, Vesp. A. xiv. Brit. Mus.

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his 'turgid rhetoric' ought to throw light on the donations—the authenticity of both being granted.

Civil wars
of British
chieftains.

That Christianity had been introduced from Gaul during the Roman period there can be no doubt. And the lamentations of Gildas, for what they are worth, are evidence of the condition of things during the century following the Roman withdrawal from Britain and the struggle with the Saxon invaders. Coincident with the Roman withdrawal was the coming of Cunedda and his sons in North Wales, and Gildas wrote during the Cymric conquest of South Wales under Maelgwn. The decay of the Roman peace in Britain, succeeded by the breaking up of the united action of British chieftains when the stress of resistance to the Saxons was over, had resulted, according to Gildas, in civil wars. These wars were, moreover, quarrels between nominally Christian rulers.

Gildas
wrote
before the
Yellow
Death.

That Gildas wrote his lamentations like a Hebrew prophet in declamatory and stilted language may be granted, but in the main he doubtless 'did well to be angry,' and it is impossible to believe that, writing in this spirit, he should not have alluded to the coming of the Yellow Death as a scourge from heaven if it were either past or present when he wrote. Further than this, his diatribe against Maelgwn himself, who died of that plague, seems to prove that Gildas wrote before its ominous date.

In an undoubtedly confused passage Gildas speaks of the battle of *Mons Badonis* as having occurred in the first month of the forty-fourth year [of his own age?], and as marking the close of the struggle against

the invading Saxons. A considerable time must have elapsed since that date to account for his adding—

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‘And yet not even now are the cities reinhabited, but, deserted and destroyed, they lie waste to this day, an end having come to external wars, but not indeed to civil wars.’¹

Evidently the writer was now an old man, for he speaks of the generation which had experienced the ‘terrible desolation’ as having departed, and of a new generation as having risen up. Again, in his preface, he speaks of having delayed his epistle ten years or more, and describes himself as now at last discharging his debt long ago due,² constrained by the entreaties of his brethren, in a style which he admits to be severe against evil-doers, but, nevertheless, ‘faithful and friendly to all young soldiers of Christ’ (*Christi tyronibus*).

An old
man when
he wrote.

The dates are doubtful, but even if 43 in A.D. 516 (the date of the battle of Badon Hill according to the *Annales Cambrie*), Gildas, having previously written his work, would be 74 at the time of the Yellow Death (A.D. 547). And having survived its visitation he may possibly have lived to ninety-eight at his retreat in the bay of Morbihan, where he is said to have died, A.D. 570, according to the *Annales Cambrie*.³

Died
A.D. 570.

¹ *Hist. Gildæ*, c. xxvi.

² ‘Debitum multo tempore antea exactum.’

³ It is quite true that Bede read the passage referring to the battle on *Mons Badonis* as stating that it occurred in the

forty-fourth year from the arrival of the Saxons, but the event last mentioned by Gildas was the leadership of Ambrosius, to which his ‘*Ex eo tempore*’ may refer and from which his forty-three years may have run, thus making

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The main point is that the evidence of Gildas was contemporary with the sixth-century donations, and its value consists in the light it throws upon the contact of the tribal chieftains with the Church in the most Romanised part of Britain still left to the Britons.

Roman
names of
British
chieftains.

That the British chieftains of the older (probably Goidelic¹) race had acquired, to say the least, a Roman varnish which still lingered in their names, is shown in the mention by Gildas of Constantine of Dumnonia and Aurelius Conanus (probably of Powys).

Many
over-
thrown by
Maelgwn.

That even Cunedda himself was to some extent Romanised may well be believed, but that Cunedda's invasion was a Cymric tribal migration seems equally clear. The conquest of Maelgwn in the south, depriving many of the older chieftains, as Gildas puts it, 'of their kingdoms and their lives,'

the date of his birth A.D. 473. Bede may have put a wrong construction on the passage as we have it. Recent writers have indeed assumed that he did so, but to fall themselves, as it would seem, into a greater difficulty, by reading the passage as meaning that Gildas was writing in the forty-fourth year of his age, having been born in the year of the battle. This can hardly be a correct reading, for in the first place if only forty-four when he wrote, he could hardly have assumed so completely the tone of an old man, and in the next place forty-four years from the

battle (516 + 44) would make the date of his writing A.D. 560, which is an impossible date, as it would be after the Yellow Death, and Maelgwn would by that time have been ten years in his grave. Thus it seems possible to adhere to the dates of the *Annales Cambriæ* after all, as consistent with the facts.

¹ The inscriptions of the Roman and post-Roman period, both Latin and bilingual, in Roman letters and in Oghams, are, according to Professor Rhys, mainly Goidelic, if the test word *mac* instead of *map* may be trusted.

was an extension of the same tribal invasion. Roman civilisation, we may believe, no longer softened the character of the great-grandsons of Cunedda. The crimes which Gildas deplored were the crimes of the old tribal nature cropping up again—gross crimes of murder and incest—deepened in his view by the fact that they were the crimes of chieftains who, in childish superstition and the blind impulse of remorse, had professed Christian conversion and become children of the Church.

Crimes of Cymric chieftains and their submission to the Church.

Gildas represents these chieftains and their relations as entering the monasteries and submitting to penances and penalties, and then breaking out again into crime.

The sister of the wife of Cuneglasse, according to Gildas, had taken the vow of holy virginity. And Maelgwn himself not only had been under Christian training, but also, in a moment of remorse after crime, had taken the monastic vow before he committed the fresh crimes of murder and incest of which Gildas accused him.

Maelgwn's monastic vow soon broken.

The Church had evidently set itself to convert these tribal chieftains, and they or members of their families rushed into her offices and assumed her dignities. This is contemporary evidence, and at least lends some colour to the genealogies which make the chief saints of South Wales—St. David, St. Teilo, and St. Dubricius—closely allied in blood with the royal family of Cunedda and his descendants.

Cymric pedigree of saints.

Nor is Gildas silent on the ecclesiastical side of these transactions.

When he feels himself bound to speak of the *'malitiæ episcoporum vel cæterorum sacerdotum aut*

clericorum in nostro quoque ordine, and accuses Constantine, King of the Dumnonii, of the murder of royal youths with sword and javelin at the very altar under shadow of the abbot's cloak, his evidence is good that there were bishops and abbots, as well as priests and monks of his own order, in the monasteries and churches of South Wales and Britain.

Ecclesiastical
abuses
blamed by
Gildas.

Nor can it be possible to disregard the nature of the ecclesiastical sins deplored, however much his language may bear the impress of exaggeration. The worldliness and sensuality of clerks neglecting spiritual duties; the simony of both priests and bishops buying their ecclesiastical dignities from tyrannical princes, or crossing the seas and travelling far to obtain them, and returning with foolish ostentation and pomp; the apathy and want of courage in the better class of clergy in standing out against the evil of others and imposing the proper penances on them for their sins—all this as the evidence of an eyewitness is helpful in judging of the records of transactions belonging to the same period.

V. THE FORM OF CONTEMPORARY CONTINENTAL RECORDS OF DONATIONS TO THE CHURCH.

Form of
sixth-century
Continental
records.

The direct and contemporary evidence of Gildas has brought us into the atmosphere in which the transactions recorded in the records of sixth-century donations, if authentic, took place.

The question of the authenticity of the records themselves may be approached from another point of view, viz. that of a comparison of their form as documents, and the formalities by which the donations themselves are described as accompanied,

with the forms and formalities in use during the same period on the Continent.

The Cymric tribal system was not the only one with which, on the break up of the Roman Government, the ecclesiastical system had to deal.

Romanised as the Church itself was, its influences must needs have been to a large extent Roman, and in the Roman provinces of Gaul it evidently continued to follow and to represent Roman legal forms and principles in its action under Merovingian and even later rulers. And this was so in a modified sense even in its contact with the less Romanised tribes which fell under its influence—tribes who still adhered more or less to tribal custom. It is quite obvious that in the formation of the Alamannic and Bavarian Codes of the seventh century ecclesiastical influence was a strong factor. Not only had local custom to be codified, as in the case of the Welsh Codes, but a *modus vivendi* had to be found for the Church. The Codes, therefore, disclose the methods adopted by the ecclesiastics under Merovingian rule in securing the interests and property of the Church in districts newly conquered by the Franks.

Donations
to the
Church
under
Merovin-
gian rule.

These districts on the borders of Gaul had more or less, like Britain, been under the provincial rule of Rome. They therefore present many analogies with the most Romanised portions of South Wales. Hence there is at least some probability that the Church would use the same legal forms and methods in the one district as in the other. Why not? Especially in the case of donations to churches and monasteries, the monks were as likely to impose their own technical methods and legal formulæ in

South Wales as in Gaul, and in the Alamannic and Bavarian districts. Happily the Cadoc and Llandaff records of donations can be compared with the Continental methods, and the comparison is the best direct test to which their genuineness can be put.

What, then, were the methods described in the Alamannic and Bavarian codes as regards these donations?

The *Leges Alamannorum Hlotharii* are considered to belong to the reign of the second prince of that name, A.D. 613–622.

The first clause is as follows¹ :—

The Alamannic Laws allow donations and fix their forms.

Ut si quis liber res suas vel semetipsum ad ecclesiam tradere voluerit, nullus habeat licentiam contradicere ei, non dux non comes nec ulla persona sed spontanea voluntate liceat christiano homini Deo servire et de proprias res suas semetipsum redemere. Et qui voluerit hoc facere per cartam de rebus suis ad ecclesiam, ubi dare voluerit, firmitatem faciat, et testes sex vel septem adhibeat, et nomina eorum ipsa carta contineat, et coram sacerdote qui ad ecclesiam deservit *super altare* ponat, et proprietas de ipsas res ad illam ecclesiam in perpetuo permaneat.

That if any freeman wishes to hand over his property or his own person to the Church, no one shall have license to thwart him, neither duke nor count nor any person, but of his own free will it shall be lawful for a Christian man to serve God and to redeem himself with his own property. And whoever wishes to do this shall confirm by charter what he wishes to give of his property to the Church, and shall produce six or seven witnesses, and the charter shall contain their names, and in the presence of the priest who serves at the church he shall place it upon the altar, and the property in those things shall remain for ever to that church.

The point of this enactment is to allow freemen, subject to Roman law, to make donations to the Church, and it prescribes the form in which it is to be done by charter, naming the witnesses, the donor in presence of the priest placing the charter on the altar.

¹ Pertz, *Legum* iii. p. 45; and Mon. Germ. Hist. *Leges Alamannorum*, p. 63.

The Bavarian laws have the same provision, but also define what the donor may give, viz. *de portione sua postquam cum filiis suis partivit*—his own portion after division with his sons—according to the provisions of the Roman law. The outward formality is required that the witnesses should place their hands upon the *epistola*, which is then to be placed on the altar. The subject of the donation was thenceforth to remain the absolute property of the Church, and neither the donor nor his sons could disturb it unless the representative of the Church should choose to allow the donor to hold it as a benefice.¹

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VII.

Also the
Bavarian
Laws.

This last clause brings before us another very common feature of early donations, which is more fully described in the following passage from the Alamannic laws, viz. the custom to allow the donor to retain the use of the property granted to the Church by way of usufruct, paying the *census* of the land in the meantime to the Church.

Retention
by the
donor of
the usu-
fruct as a
benefice
paying a
census.

Si quis liber qui res suas ad ecclesiam dederit et per cartam firmitatem fecerit sicut superius dictum est, et post hæc a pastore ecclesiæ per beneficium susceperit ad victualem necessitatem conquirendam diebus vitæ suæ: et quod spondit persolvat ad ecclesiam *censum* de illa terra, et hoc per epistolam firmitatis fiat, ut post ejus discessum nullus de heredibus non contradicat.²

If any freeman who shall have given his property to the Church and confirmed it by charter as before said, and afterwards shall have received it as a benefice from the pastor of the Church as a provision for his bodily needs for the days of his life, let him pay what he has promised to the Church as *census* from that land, and let this be done by a letter of confirmation, in order that after his decease none of his heirs shall gainsay it.

¹ 'Nisi defensor ecclesiæ ipsius beneficium præstare voluerit ei.' Title 1, c. 1, Pertz, *Legum* iii. p. 270.

² Pertz, *Legum* iii. p. 45; and Mon. Germ. Hist. *Leges Alamanorum*, p. 66. E, Cod. B.

Donations of this kind, reserving the usufruct to the donor as a *beneficium* or *precaria*, are of very common occurrence among those made to the Abbot of St. Gall in the eighth century.¹

Roman law also permitted a donation with a simple reservation of the usufruct.² And that in the sixth century it was a common thing for a donor to make a donation retaining the usufruct is shown by the mention of it in the Rules of St. Benedict:—

Sanc-
tioned by
the Rules
of St.
Benedict.

‘If they wish to offer something to the monastery for their salvation, they shall make a donation of the things which they wish to give to the monastery: *retaining the usufruct for themselves, if they wish.*’³

Hence there were donations of two kinds: (1) those in which the property given was occupied by tenants paying a *census* and transferred to the Church, in which case the Church obtained the property and received the *census*; (2) those in which the donor, who might be also the occupant, retained the usufruct and paid the *census* to the Church. And instances of both kinds occur among the Cadoc donations.

The cen-
sus fixed
by cus-
tom.

Moreover, the *census* seems to have been in these cases a fixed customary food-rent. Whether on the *terra regis* or on the land of the Church there were two classes of tenants paying their legitimate *census* or *tributum* to the king or to the Church—*liberi* and *servi*.

¹ *Urkundenbuch der Abtei St. Gallen* (Wartmann), Theil i., Nos. 3, 10, 17, 18, &c.

² *Dig. Just.* vii. 1; and *Codex*, viii. 53, *De Donationibus*; and

Cod. Theod. viii. 12; and *Gaius*, ii. 33.

³ Rule 59, ‘*reservato sibi, si ita voluerint usufructuario.*’

Thus, in the Alamannic laws it is enacted as follows :—

Liberi autem ecclesiastici, quos colonos vocant, omnes, sicut et coloni Regis, ita reddant ad ecclesiam.¹

Freemen of the Church, who are called *coloni*, all shall render to the Church just as *coloni* of the king do.

XXII

Servi enim ecclesiæ tributa sua legitime reddant, quindecim siclas de cervisa, porcum valentem tremisse uno, panem modia duo, pullos quinque, ova viginti.

XXII

Let the *servi* of the Church render their tribute according to law, fifteen siclæ of beer, a pig worth a tremissis, two modii of bread, five hens and twenty eggs.

So that the law laid down actually what the legitimate or normal tribute or *census* of the unfree class of tenants, called *servi*, consisted of—viz. fifteen siclæ of beer, a pig worth a tremissis,² two modii of bread, five hens, and twenty eggs.

The normal *census* of *servus* 15 siclæ of beer, &c.

That this *census* of the typical servile holding was adhered to in the Alamannic district in the eighth century is proved by the very frequent occurrence of it and its double in the donations to St. Gall.³ And it seems to have extended down the Rhine valley as a common usage.⁴

It was natural that the ecclesiastics should introduce their own Continental methods into the Romanised districts of South Wales. The Church was already more or less established in these districts, even in Roman times, and when it first came into contact with the conquering Cymric chieftains tribal and ecclesiastical methods must have come to some compromise.

¹ Tit. xxiii.

² The *tremissis* = 32 wheat grains weight of gold.

³ *Urkundenbuch der Abtei St. Gallen*, Nos. 17, 18, 24, 33, &c.

⁴ See *Codex Laureshamensis Diplomaticus*, iii. pp. 177 *et seq.*, where there are numerous cases of *hubæ serviles*, with a *census* of '*situlæ xv de cervisa, &c.*'

CHAP.
VII.

Com-
promise in
Wales
between
tribal
rules and
the legal
methods
of the
ecclesiastics.

The donations in Wales were made, for the most part, by tribal chieftains, whose possessions were subject to the tribal custom of *tir gweliawc*. On the donor's side, therefore, tribal custom and habits, and not Roman law, must needs rule the form of the donation. Even a chieftain could not alienate family property without the consent of other members of his family. But, on the side of the Church, the recipients of the donation—the ecclesiastics—would bring their own forms and formulæ with them. They would insist that there must be the written charter with its witnesses. They would introduce the formal act of delivery by placing the writing on the altar or on the Gospels. If the transaction did not take place in a church, some other formality would be required. The placing of the writing upon the hand of the recipient, as we shall see, was the actual form most often adopted.

The transfer of a property, the food-rent or *census* of which had hitherto been paid to the donor or the chieftain, must here as elsewhere have meant the transfer to the donee of the right to receive the settled food-rent of that holding. The donation of a holding by the occupant, who desired still to retain the occupation, would here as elsewhere mean his payment of his food-rent to the Church instead of to his chieftain, and therefore would require his chieftain's consent. Such transactions would be certain to be mixed up with little archaic points of detail fitted to the time and locality; and, lastly, authentic records of donations would be hardly likely to make mention of miracles!

If on examination these various conditions are

found to be complied with, the reader will be able to judge how far it is probable that the records to which attention will now be turned, whether contemporary with the donations or not, were forgeries of a later hand, however cunningly desirous to aggrandise the episcopal see to which he might belong. And, at the same time, if substantially authentic, the reader will not fail to appreciate the value of the light they throw on the earlier conditions of tribal life.

VI. THE EARLY RECORDS OF DONATIONS IN THE
'BOOK OF LLAN DAV.'

Returning, then, to the 'Book of Llan Dav,' St. Dubricius and his companions may well have been among the 'youthful soldiers of Christ' to whom Gildas alluded.

The legend describes Dubricius as embracing among his disciples the following, viz.:—Teilo, Samson, Ubeluius, Merchguinus, Elguoredus, Gunuinus, Congual, Arthbodur, Congur, Arguistil, Junabui, Conbran, Guoruan, Elheharn, Judnou, Guordocui, Guernabui, Louan, Aidan, Cinuarch.¹

Disciples
of St.
Dubricius
placed in
charge of
churches
as
founded.

These, with many others, are represented as living together in a kind of college, and afterwards as located in smaller groups in charge of churches as they were founded. The smaller groups formed thus little collegiate and missionary centres, whilst remaining in close communion and intercourse.²

Now, the 'Book of Llan Dav' records nine donations presumptively made to St. Dubricius during his

¹ *Book of Llan Dav*, p. 80.

² P. 81.

lifetime, the witnesses to which generally include some of the above-mentioned disciples.

The first of these donations is as follows:—

Donation
of son-in-
law of
Constantine.

*Lann Custenhinn garth benni
in Ercicg.*

Sciendum est nobis quod Peipiau, rex filius erb . largitus est *mainaur garth benni* usque ad paludem nigrum inter siluam et campum et aquam et jaculum Constantini regis socii sui trans Guÿ amnem deo et Dubricio archiepiscopo sedis landauiæ . et junapeio consobrino suo pro anima sua et proscriptione nominis sui in libro uite cum omni sua libertate sine ullo sensu terreno et principatu paruo et modico nisi deo et sancto Dubricio seruientibus ecclesie Landauie in perpetuo tenuitque peipiau grafium super manum Dubricii sancti ut domus orationis et penitentie atque episcopalis locus in eternum fieret episcopis landauiæ et in testimonio . relictis ibi tribus discipulis suis ecclesiam illam consecrauit . De clericis testes sunt in primo Dubricius, Arguistil, Vbeluiu, Jouann, Junapius, Conuran, goruan. De laicis uero Peipiau rex testis, Custenhin, Guourir, dihiruc, Condiuill, guidgol, clem. Quicumque custodierit hanc elemosinam deo datam . custodiat illum deus . qui autem non seruauerit . destruat illum deus.¹

*The Church of Garth benni of
Constantine in Erging.*

Be it known to us that Peipiau, king, son of Erb, bestowed *Mainaur Garth benni*, up to the black marsh with wood, field, and water, and the casting-net of King Constantine, his father-in-law, across the River Wye, to God and Dubricius, Archbishop of Llandaff, and to Junapeius his own cousin, for his soul, and for the writing of his name in the Book of Life, with all its liberty without any earthly census and sovereignty smaller or greater except God and St. Dubricius, and the servants of the Church at Llandaff for ever. And Peipiau held the writing upon the hand of St. Dubricius in order that it might be for ever a house of prayer and penitence, and bishop's place for the Bishops of Llandaff. And in testimony leaving three of his disciples there, he consecrated that church. Of the clergy are witnesses, first Dubricius, Arguistil, Ubeluiu, Jonaun, Junapius, Conuran, Goruan. And of the laity Peipiau, king, is witness, Custenhin, Guourir, Dihiruc, Condiuill, Guidgol, Clem. Whosoever shall guard this alms given to God, God guard him. Whoso however shall not keep it, may God destroy him.

Now this is the record of a donation by Peipiau, son of Erb, king of Gwent and Erging, and son-in-law (*socer*) of Constantine, of a *mainaur* called the

¹ *Id.* p. 72.

Garthbenni of *Custenhin*—i.e. of Constantine. The donation is made to St. Dubricius and his cousin and disciple *Junapeius*, for the good of the donor's soul, and that his name might be written in the Book of Life, and it was to be held free from all secular tribute (*census terrenus*) for ever.

Perhaps it would be going too far to connect this King *Custenhin* with the Constantine, king of the *Dumnonii*, who, as already mentioned, was reproved by *Gildas* for having slain at the altar two royal youths in the very year in which he was writing. At all events, this would be consistent with the entry in the *Annales Cambriæ*, A.D. 589, '*Conversio Constantini ad Dominum*,' and the tradition that he became a saint.

Possibly the Constantine reproved by *Gildas*.

Recurring to the phraseology of the record, the peculiarity in the form of delivery is worth notice, as the only case in which, in the 'Book of Llan Dav,' the writing is held by the donor upon the hand (*super manum*) of the ecclesiastical recipient.

Form of Delivery.

Had the ceremony of delivery been completed in the church after the consecration, it would probably have been performed at the altar; but it could not be so in this case, as it preceded the consecration.

In another case *Erb*, the father of the last-mentioned donor, makes a donation of *unam tellurem de propria sua hereditate*, and in confirmation *misit manum super quattuor evangelia tenente beato Dubricio cum predicta tellure*.¹

Hand placed on Gospels.

In another case two donors, before all the witnesses, *posuerunt hanc dotem super quattuor evangelia in perpetuo, &c.*²

¹ *Book of Llan Dav*, p. 75.

² P. 75.

Another record testifies that, *in primo tempore*, Noe,¹ the son of Arthur, gave to God and St. Dubricius *Pennalum, Lann Maur* on the Tyvi, and another site on the river Tam—*mittens² noe manum super quatuor evangelia et commendans in manu archiepiscopi Dubricii hanc elemosinam in perpetuo, &c.*—the witnesses again being his companions Arguistil, Ubelbiu, Jouann, Junabui, Conbran, Guoruan, Elhearn, Judnou, Gurdocui, Guernabui.

Three
churches
of St.
Teilo.

The last-mentioned donation was of the three places in which churches dedicated to St. Teilo exist, each of which, according to the legend, laid claim to his body, the first on the ground that at Pennally his ancestors were buried, the second because it was a place where he had dwelt with his disciples, the third, on the coast at the mouth of the Tam, because it was the place where he died. The donation contains no mention of the miracle vouched for by the legend whereby a body was provided for each of the three.

If this record be genuine, it refers to the original donation to St. Teilo in his lifetime of the three places where he made settlements and built churches, and which were therefore most closely identified with his name; and it does not profess to be a record contemporary with the grant. It distinctly states that the donation was made '*in primo tempore*,' the disciples of St. Dubricius being witnesses to the transaction, and not to the present record.

There is yet another of these records in the 'Book of Llan Dav' requiring particular notice.

¹ P. 77.

² *Leges Alamannorum*, ii. 2.
Cf. '*qui manus suas in cartam miserunt*'; and see Brunner's

Zur Rechtsgeschichte der Römischen et Germanischen Urkunde, p. 230.

One of the disciples of St. Dubricius was Merchguinus. He is called in the record *Merchguinus Rex, jilius gliuis*—i.e. he was one of the *sub reguli* of the family to which St. Cadoc belonged—and it states that under his rule a person named Guordoc (also one of the disciples of St. Dubricius) devoted (*immolavit*) his virgin daughter Dulon to the Church of Llandaff along with four modii of land, in Gower, *et communione tota regionis Guhiri in campo in aqua et in pascuis.*¹

CHAP.
VII.
—
A royal relative of St. Cadoc 'immolates' his virgin daughter.

Now it must be clearly understood that there is nothing to show that these records were contemporary records. They do not claim to be such. In one case a distinct disclaimer has been alluded to, the record speaking of the donation as having been made *in primo tempore*, which suggests a considerable interval.

The donations themselves are recorded to have been made in all cases in the lifetime and presence of St. Dubricius and some of his disciples. In no case yet are the witnesses, as so often afterwards in the records in the 'Book of Llan Dav,' the abbots and members of the three little monasteries of St. Cadoc, St. Illtud, and St. Dogwin. The inference is that they were made before these monasteries had been founded, i.e. in the first half of the sixth century.

The records do not claim to be contemporary. They record past events.

There are, moreover, some geographical points connected with these early ecclesiastical settlements which should not be overlooked.

In the first place they are not in a Cymric district, but in a Goidelic district (Guir et Cetgueli,

¹ *Book of Llan Dav*, p. 76.

i.e. Gower and Kidwelli), the chieftains of which had not long surrendered to the conquests of Maelgwn.¹

The three settlements of St. Teilo were in Pembrokeshire and Carmarthenshire, and in what became the diocese of St. David.

Allusion has already been made to the dispute between Llandaff and St. Illtud, and ultimate confirmation to Llandaff of the cells of Cyngualan, Arthruodu, and Congur, and Pencreic, which had been lost to St. Dubricius in the Yellow Death. All these cells were in close neighbourhood in Gower, or adjacent parts of Glamorganshire.

Lastly, the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin were in close proximity to Llandaff.

Episco-
pacy not
yet terri-
torial.

When, therefore, the episcopacy became or was becoming territorial in South Wales, difficulties arose naturally out of the geographical position of St. Teilo's settlements, which, though in the territory of St. David's, naturally belonged to Llandaff, of which St. Teilo was the saint.

But at the time of these donations there was no ground for such difficulties. What bishops there were were not territorial. The Church in South Wales was monastic rather than episcopal. Or more correctly the missionary work of the Church was carried on by the foundation of little monastic churches or colleges of monks, some of whose members were bishops, but whose heads were the abbots.

And both the historical importance of these monastic churches and the time of their prevalence are

¹ *Historia Brittonum*, s. 14, and see Zimmer's *Nennius Vin-
dicatus*, p. 84-91.

marked by the fact that the system which had originally spread from Gaul, through Brittany, into Wales, was carried over by the Irishman Finian, who was a disciple of St. David, St. Gildas, and St. Cadoc, into Ireland, becoming there the second of 'the three orders of Saints;' viz. that immediately following the order of St. Patrick.¹

CHAP.
VII.

Monastic churches of the type introduced by St. Finian into Ireland.

VII. THE DONATIONS TO THE MONASTERY OF ST. CADOC.

We may now proceed to examine the records² of donations to St. Cadoc. They divide themselves into three groups when placed as far as possible in chronological order.

The records of donations to St. Cadoc during his lifetime.

In the first group are included donations made in the lifetime of St. Cadoc; and of these, two relate to the founding of monastic churches—one by a favourite disciple and the other by St. Cadoc himself.

³ Notū sit omībz ꝑ mutabilitate tēpoꝝ ⁊ successibz huiꝰ mundi regū . q̄d Elli allūpnꝰ beati Cadoci . ab ipso diligenꝰ a ꝑ¹meua etate educatꝰ . ac sac¹s apicibz ap¹me institutꝰ illiqꝰ cunctoꝝ disciploꝝ suoꝝ carissimꝰ . Et asseruit Elli dicens . Ecce ego construxi eccltam ⁊ domos in nōe Ðni . ⁊ ipse cunctiqꝰ successores mei . familie Cadoci erimꝰ obedientes subiecti . atqꝰ beniuoli . familie Cadoci . Dedit etiā Elli ꝑsc¹pte

Be it known to all, on account of the mutability of times and of the successions of the kings of this world, that Elli, the pupil of the blessed Cadoc, having been by him educated lovingly from tenderest age and well established in sacred learning and being the dearest to him of all his disciples, made declaration saying: 'Lo, I have built a church and houses in the name of the Lord, and I

¹ Skene's *Celtic Scotland*, ii. c. ii.

² The Latin of these records has been copied from the Cotton

MS., Vesp. A. xiv., B.M., and I have to thank Mr. W. K. Boyd for the care bestowed upon them.

³ Fol. 39 old ref., 40 new.

CHAP.
VII.

Founda-
tion of a
monastic
church.
Food-
rents of
'three
nights'
summer
and
winter.

familie ppetua pensione singlis
annis cibaria p tres noctes in
estate ac totidē in hieme cū
gřarū actione ⁊ leticia . ořonibꝫ
⁊ hymnis sp̄ualibꝫ uerū etiā
in substituendo administ^otore
ei^odē eccle : abbas cenobii
Catocj p̄ses semp erit ⁊ auctor.
Ceteř si contigit qđ Catoc^o
atq; successores illi^o cū illoꝝ cli-
entela minime veřint: dent^r illis
duo boues ad recognitionē
subiectionis ⁊ societatis. Vñ
cōuenientes ad monastiū elli
pactionē hāc cū pacis osclo
čfirmauēřt in conspectu elli
iuxta crucē q̄ . ē . in uia multis
nota.

Hui^o rei s̄t testes . Catoc .
Elli . Cleophas . Samson . Jacob .
Boduan . Conocan . Mach .
Ierunt un^oq̄sq; ad loč suū de
bñdictiōe in bñdictione Añ.

Church
built by
Cadoc for
a disciple.

Sciendū . ē . noř qđ Cadoc
construā ecciam Mach moilo
disciplo ei^o eāq; munimine
uallauit ac in eadē altare
composuit . q^{at}in^o illo hospita-
ret^r q^{an}do iret ad Guent ac iñ
rediret . dimisitq; Mac moilū
in ea p^{lo}rē atq; ad minist^otionis

myself and all my successors
shall be obedient, subject, and
well disposed to the family of
Cadoc.' Moreover, Elli gave to
the aforesaid family in per-
petual yearly payment pro-
visions for three nights in
summer and as many in win-
ter, with giving of thanks
and joy, prayers and spiritual
hymns. Moreover, in changing
the administrator of the same
church the abbot of the com-
munity of Cadoc shall have
the chief power and authority
for ever. But if it shall hap-
pen that Cadoc and his suc-
cessors with their followers
shall diminish, then shall be
given unto them two oxen as
recognition of subjection and
alliance. Whereupon coming
together to the monastery of
Elli they confirmed this agree-
ment with the kiss of peace
in the sight of Elli hard by
the cross which is on the road
known to many.

Of this thing are witnesses
Catoc, Elli, Cleophas, Sam-
son, Jacob, Boduan, Conocan,
Mach. They departed each to
his own place blessing and
blest. Amen.

Be it known to us that
Cadoc built a church for Mach
Moilus, his disciple, and walled
it securely, and constructed an
altar therein, to the end that
therein he should be enter-
tained when he should go to
Gwent and return thence, and

toti^o pcuratorē . Pollicit^o . ē .
 q̄, Cadoc^o regni p̄mia celoꝝ
 cunctis q̄i ei^odē ecclēe posses-
 siones ag^{is} seu pecuniis aut
 elemosinis auxerint : Testes s̄t .
 sup hoc . Cadoc ⁊ cīci ei^o .
 Pachan . Detiu . Boduan .
 Qui^oq̄ custodierit b̄nā . e . a
 Do . ⁊ q̄i^oq̄ frangit maledict^o
 erit a d̄no Am̄.¹

he ordained Mac Moilus as
 prior therein, and to be pro-
 curator of the whole of its ad-
 ministration. Moreover, Cadoc
 promised the rewards of the
 kingdom of heaven to all who
 should increase the possessions
 of the said church by land or
 moneys or alms.

The witnesses thereof are
 Cadoc and his clergy, Pachan,
 Detiu, Boduan.

Whosoever shall keep [this]
 shall be blessed by God ; who-
 soever shall break it shall be
 cursed by God. Amen.

Donations very similar to these, of churches built
 or founded by the donors, occur in Continental car-
 tularies.² In the donation by Elli, the companion of
 Cadoc, of his church—‘Llanelli’—there is an in-
 teresting variation in the description of the annual
 ‘pensio,’ or ‘census.’ It is described, not as a food-
 rent of so many measures of beer, with bread, flesh,
 and honey, as in most cases, but as *three nights’*
cibaria, i.e. *gwestva*, payable in summer and winter
 respectively, the equivalent details of which are
 taken as well known, and not needing definition.
 This is an early illustration of the adaptation of the
 food-rent or *gwestva* to the nightly supply of the
 wants of the *familia* of the monastery to whom the
 donation was made. Instances will follow of the
 transfer of food-rents from a chieftain to a monastery
 without alteration. It will be noticed that, as in
 this case of the nights’ entertainments, so also in
 other cases, the numbers are reckoned in *threes*.

The three
 nights’
gwestva.

¹ Fol. 38d. old ref., 39d. new.

² *Cart. de St. Bertin*, pp. 28, 29 (A.D. 677).

CHAP.
VII.

A chief-tain murders two nephews, and, in redemption of the crime, he and another make donations of land with its food-rents of beer, bread, flesh, and honey.

The next record is of a different character:—

Post intuallū temporis occidit Euan Buurr̄ duos uiros filios sororis ei^s. Atgan scit̄ ⁊ Aidnerth. Quā ob rē uenit Cadoc ⁊ Eltuth. ⁊ maledixērt Euan. Vñ coact^s uenit Euan ⁊ Reges cū eo ad p̄sentia Codoci atq̄ Eltuti : confessusq̄ ē eis scēta sua. At illi dixērt ei. Redime culpā homicidij. Respondit Catlon dicens. Dabo agrū nōe Lan Hoitlon Cadoco. Pensio ei^s. ij. vasa sex modioꝝ ceruise cum pane ⁊ carne ⁊ melle. sc̄dm solitā debitā debiti mensurā. Merchiaun u^o dedit villā uidelicet Conhil Eltuto. atq̄. iii. uasa q̄ sex modios cūise continebāt unū quodq̄ uas cū ag^{is} consecantes : p̄fatis sc̄is in p̄petuā elemosinā c̄tuleŕt. At illi satisfactionē Euan suscipientes. xiiii. annos penitencie iniunxerūt ei.

Cui^s facti testes fueŕt. Catlon. Merchiaun. Euan. Cethij.

S̄cs

Catman. Hoitlon. Virgo Cadoc. Finian scott^s. Eutegryn lector. Familia q̄ Cadoci. atq̄ Cadoci. atq̄ Eltuti : testes s̄t. Qui c̄q̄ custodierit : benedict^s erit a Dō. ⁊ q̄cunq̄ frangit maledict^s erit.¹

After an interval of time Evan Buurr killed two men, sons of his sister, to wit Atgan and Aidnerth. Whereupon came Cadoc and Illtud and cursed Evan. Whereby constrained came Evan and the kings with him to the presence of Cadoc and Illtud, and confessed to them his crimes. And they said to him, 'Redeem the crime of homicide.' Catlon replied saying, 'I will give land called Lan Hoitlan to Cadoc; the *pensio* thereof is two vessels each of six modii of beer, with bread and flesh and honey, according to the due and accustomed measure.' Moreover, Merchiaun gave a villa, *i.e.* Conhil, to Illtud, and three vessels which contain six modii of beer, consecrating each vessel with the land. They conferred them on the aforesaid saints in everlasting alms. Moreover, they receiving satisfaction from Evan enjoined upon him fourteen years of penitence. Of which fact the witnesses were Catlon, Merchiaun, Evan, Cethii, St. Catman, Hoitlon, Virgo Cadoc, Finian Scottus, Eutegryn the reader. Also the family of Cadoc, and of Cadoc and Illtud, are witnesses. Whoever shall keep this shall be blessed of God, and whoever shall break it shall be cursed.

¹ Fol. 38d. old ref., 39d. new.

This record is interesting in several ways. A chieftain has murdered two sons of his sister. St. Cadoc and St. Illtud are courageous enough to charge him with the crime. He brings two other chieftains with him (probably members of his family), and makes confession, whereupon the two abbots require him, according to Church law, to redeem the crime of homicide. There is no *galanas* within the kindred, but the Church must have her due. The two chieftains comply with the demand, and respectively make to the monasteries of the two abbots donations of properties, and these, according to custom, are described by the amount of the annual payments or food-rents due from them, viz. in one case two vessels, each of six *modii* of beer, with bread, flesh, and honey, according to customary amount and measure; in the other case, three such vessels, each of six *modii* of beer, and bread, flesh, and honey, in addition.

But this is not all. Having received these donations, the two abbots impose upon the murderer fourteen years' penance, *i.e.* seven years' penance for each of the two murders, according to the rules laid down in contemporary Penitentials.¹

The
fourteen
years'
penance.

What could Gildas ask more from the abbots than this? The witnesses comprise amongst others the two chieftains who make the donations. One of them, Merchiaun, as we shall find from another record, was afterwards murdered by his relative, Guoidnerth. Gildas did not, it seems, overrate the crimes of chief-

¹ 'Hibernensis sinodus dicit: monasterii peniteant.' *Die Omnes homicidæ si toto corde Irische Kanonensammlung*. Was- conversi fuerint, VII annorum sersschleben, p. 96. Lib. xxviii. penitentiam districtæ sub regula : c. 10.

CHAP.
VII.The Irish
monk
Finian as
witness.

tains. Another witness was *Finian Scottus*. This can hardly be other than the Irish monk Finian,¹ already alluded to, who, according to Irish authorities, came over when thirty years old into Wales, to be the disciple, as already mentioned, of the Welsh saints David, Cadoc, and Gildas, and, after remaining thirty years in Britain, returned to Ireland to found the 'second order' of monasteries. He died, like so many others, of the Yellow Death, according to the annals of Ulster, in A.D. 548.² The appearance of Finian as a witness to this record puts back the date of the transaction, if authentic, some years, at least, before the Yellow Death.

VIII. THE DONATIONS TO THE MONASTERY OF ST. CADOC
(continued).Donations
whilst
Conigc
was
abbot of
Lian-
carvon.
Donation
of land
with re-
servation
of occupa-
tion and
payment
of food-
rent of
beer, &c.

The next three donations are linked together by the fact that they were made in the time of Conigc, the abbot of St. Cadoc's monastery, and that some of the witnesses were common to them all.

Sciendū . ē . qđ Theudor
fili^o Mourici dedit gladiū ves-
tiñtūq, Catoco ⁊ familie ei^o
q^otin^o iñ emerēt trā in susten-
tationē ei^odē . Conigc u^o abbas
altaris s̄ci Cadoci tribuit gladiū
illū uestiñtūq, Spois ⁊ Rodrico
p uilla cui noñ Conguoret in
Pencenli . qⁱ concessērt hanc
Cadoco ⁊ eiusdē ecclē possi-
dendā iure ppetuo . q̄ annua
pensione psolūet p̄misso Coniḡ

Be it known that Theudor
son of Mouricus gave a sword
and garment to Cadoc and
his *familia* to the end that
therewith they should buyland
for the sustentation of the
same. Moreover, Conigc abbot
of the altar of St. Cadoc,
assigned that sword and
garment to Spois and Rodricus
for the villa named Conguoret
in Pencenli, who granted it to

¹ Rees misread the manuscript as 'Finian Seoctus,' and so failed to recognise the name of the Irish monk.

² Reeve's *Life of St. Columba*, lxxiii., n.; Skene's *Celtic Scotland*, ii. p. 50.

ac p̄libate familie . p̄ manū
Spois ⁊ filioꝝ ei⁹ in eṛnū . nouē
modios ceruise panē q̄ carnē
ac mel . Et ut ista possessio
lib̄a ⁊ q̄leta foret ab om̄ibꝫ
seruitiis ⁊ exactionibꝫ ⁊ t̄renoꝝ
regū : isdē Spois fili⁹ Gurhitr
smptit⁹ . ē . iii . uaccas Guorne-
met . uñ p̄fat⁹ Rodri tenuit
cartā sine ḡaphiū sup̄ manū
Conige abbatis Nantcarbanan
in confirmatiōem hui⁹ dona-
tionis . Postea u⁹ conuenerūt
Rodri ⁊ Spois ac filii ei⁹ .
Conige etiā ⁊ clerici ei⁹ attulerūt
crucē sc̄i Cadoci ⁊ humū ei⁹ ⁊
circueundo p̄dictū agrū con-
gureret . illudq̄ uendicauerūt ⁊
p̄sc̄ipti sc̄i humū in signū pp̄ie
possessionis sup̄ illū corā idoneis
testibꝫ consp̄erūt .

De laicis, testes . Rodri .
Guornemet . Guoguoret . Hoil-
biu . Houhoer . Colbiu . De
clericis . Samson . abbas altaris
sc̄i Eltuti . Conige abb̄ altaris
ic̄i Cadoci . Plossan . Ætern .
Iouan . Minuocioi . Brenic . ⁊
familia sc̄i Cadoci . testis ē .
Qui conseruaūit conseruet illū
D̄s . ⁊ q̄i fregerit maledict⁹ erit
a D̄no am̄.¹

Cadoc and his church in posses-
sion by perpetual right so that
in annual *pensio* it should pay
to the said Conige and his
familia aforesaid by the hand
of Spois and his sons for ever
nine *modii* of beer, also bread,
flesh, and honey, and that this
possession should be free and
quit of all services and exac-
tions of earthly kings the said
Spois son of Gurhitr bestowed
three cows on Guornemet.
Whereupon the said Rodricus
held the charter or writing
upon the hand of Conige the
abbot of Nantcarvan in confir-
mation of this donation. After-
wards, moreover, came together
Rodricus and Spois and his
sons, also Conige and his clergy
brought the cross of St. Cadoc
and his earth, and by going
round the said land Congueret
both sold it and scattered on it
the earth of the saint aforesaid
as a sign of proper possession
before fit witnesses. Of laity,
witnesses : Rodricus, Guorne-
met, Guoguoret, Hoilbiu,
Houhoer, Colbiu. Of clergy :
Samson abbot of the altar of
Illtud, Conige abbot of the
Altar of St. Cadoc, Plossan,
Ætern, Iouan, Minuocioi,
Brenic, and the family of St.
Cadoc is witness Who shall
have kept this God keep him.
Who shall have broken it shall
be accursed by God. Amen.

¹ Fol. 38 old ref., 39 new.

CHAP.
VII.

Sword
and vest-
ment
used as
money.

This record presents many points of interest.

Theudor, the son of Mouric, gives a sword and a vestment to the monastery of St. Cadoc to be used as money to purchase land for its maintenance.

Conige, the abbot, buys with them a villa named Conguoret, in Pencenli, from Spois and Rodric. They, however, retain possession. The food-rent of nine *modii* of beer, with bread, flesh, and honey, is to be paid by them and their sons for ever. And, that it might be freed from all secular services, Spois, the son of Gurhur, gives three cows to Guornemet. Rodri holds the charter or writing upon the hand of Conige, the abbot, in confirmation of the gift, and then, lastly, Rodri and Spois with his sons, and the abbot with his clergy, carry the cross of St. Cadoc and earth from his altar or sepulchre round the newly purchased land in the presence of witnesses.¹ Cadoc is now evidently dead.

The next record is as follows :—

Donation
of land by
a father
and three
sons, re-
serving
occupa-
tion under
food-rent.

Sciendū ē q̄d Bronnoguiid
fili^o Febric dedit dimidiā partē
agri Idraclis p̄ aīa sua ⁊ ut
noīn ei^o in libro Catoci aī
Nantcarban scⁱbet^r. Do ⁊
monastio scⁱ Cadoci. Et ipe
qidē Bronnoguiid ⁊ tres filii ei^o
Guedan . ⁊ Guobrir . ⁊ Meuc .
tenuert scⁱptū g^aphii sup
manū Conige pⁱncipis altaris
Cadoci in sempitno donationis
iure Do ⁊ scō Cadoco . Ann^o
⁊ enī illi^o agⁱ census ppetuus
ē : tres modii ceruise . ⁊ panes
⁊ carnes ⁊ mina mellis . Hec
enī Bronnotguid ⁊ tres filii ei^o

Be it known that Bronno-
guid, son of Febric, gave a
half share of the land Idraclis
for his soul, and that his name
might be written in the book
of Cadoc at Nantcarvan, to
God and the monastery of
St. Cadoc. And he, to wit
Bronnoguiid, and his three
sons, Guedan and Guobrir
and Meuc, held the writing of
the document upon the hand
of Conige, chief of the altar
of Cadoc, in everlasting right
of donation to God and St.
Cadoc. Moreover, the annual

¹ See *Book of Llan Dav*, pp. 71, 121, 161, 162, for other examples of this kind of ceremony.

¶ gñatio illoꝝ annuatī debent
psoluere familie Cadoci usq̄
ad diē iudicii . Hui⁹ pactiōis
testes s̄t . Bronnotguid dñs
fundi ¶ filii ipsi⁹ . Guoidan .
Marcant . Iunemet . Conige
abb̄ . Elionoꝝ . Brenic . Man-
nocoli . Beduan . Plosan . Qui
hāc donationē seruaūt : cus-
todiat illū Ds . Et q̄i fregit :
maledict⁹ erit a Dō . Añ.¹

permanent *census* of that land
is three *modii* of beer, and
bread, and flesh, and a *mina*
of honey. For Bronnotguid
and his three sons and their
offspring ought to pay these an-
nually to the family of Cadoc
until the day of judgment.
Of this agreement are wit-
nesses, Bronnotguid, *dominus*
fundi, and his sons Guoidan,
Marcant, Iunemet, Conige
abbot, Elionoy, Brenic, Man-
nocoli, Beduan, Plosan. Who
shall keep this donation God
guard him, and who shall break
it shall be cursed by God. Amen.

In this case the donor and his three sons hold the writing, as in other instances, upon the hand of the abbot. They, however, retain the occupation of the land, and the father, who is the *dominus fundi*, and the three sons and their kindred, are henceforth to pay to the abbey the *census* of three *modii* of beer and bread and flesh, and a *mina* of honey yearly, till the day of judgment.

The next record is of the same kind. Possession is retained and the *census* payable to the abbot is exactly double that of the last case.

Sciendū . ē . q̄d dedit Con-
belin agrū Lisdin borrior uocat⁹
p̄ cōmercio regni celestis cū
corpore suo Dō ¶ s̄cō Cadoco
q̄d ei annuatī psoluet sex
modios cūise . cū pane ¶ carne
¶ melle . Testis . ē . Conige q̄i
sup manū suā sc̄psit [?sumpsit]
coneuū . i . Cyrogaphum.²

Be it known that Conbelin
gave land called Lisdin borrior
for purchase of the kingdom of
heaven with his own body to God
and St. Cadoc so that he should
pay to him (Cadoc) annually
six *modii* of beer with bread and
flesh and honey. The witness is
Conige, who, upon his own hand,
[took (?)] . . . chirograph.

Donation
of the
same kind.

¹ Fol. 38 old ref., 39 new

² Fol. 40 old ref., 41 new.

IX. DONATIONS TO THE MONASTERY OF ST. CADOC

(continued).

The next record is that of a donation to God and St. Cadoc by a father, who commended a villa to his son so that the latter should serve the abbey and pay out of the surplus produce the food-rent of nine *modii* of beer with bread and flesh and honey to St. Cadoc.

Donation
by a
father, re-
serving
occupa-
tion to his
son, with
food-rent
to St.
Cadoc.

Sciendū . ē . sane q̄d Gual-
luuir donauit Đo ⁊ S̄co Cadoco
agrū Pencarnov . p̄ aīa sua in
sempitnū : usq; ad diē iudicii .
Guallunir aū hanc uillā com-
m̄dauit Iudnou filio suo . q̄atin^o
ipse ⁊ heredes ipsi^o seruiret
familie Cadoci ex sūptib; hui^o
agi p̄t ipsos . Cens^o hui^o agi .
ē . nouē modii ceruise . panes ⁊
carnes c̄ melle . Quinimmo :
q̄ocq; clerici Cadoci uoluerint
manducare ⁊ bibe : uidelicet in
Basseleg . seu in Pencarnov :
p̄fat^o Iudnou cibaria ⁊ potiōem
q̄ p̄libauim^o afferet ad illos .

Hui^o pactionis testes s̄t
Paulus abbas Nantcarban .
Guenlioui fr̄ ei^o . Thinuc . Cana-
poi . Tanet . Hierbrith . Mer-
hitr . Concū . Quiçq; custodierit .
custodiz illū Đs . ⁊ q̄i fregit
maleđ . e . a Đno . aṃ.¹

Be it well known that
Gualluuir gave to God and St.
Cadoc the land Pencarnov for
his soul for ever till the day
of judgment, Guallunir, more-
over, 'commendavit' this villa
to Iudnou, his son, to the end
that he himself and his heirs
should serve the family of Cadoc
out of the produce of this land
beyond their own needs.¹ The
census of this land is nine
modii of beer, bread and flesh
and honey. But nevertheless,
that whenever the clergy of
Cadoc wish to eat or drink,
namely, in Basseleg or in Pen-
carnov, the said Iudnou shall
supply them with food and
drink as aforesaid. Of this
agreement are witnesses :
Paulus, Abbot of Nantcarban,
Gwenlioui his brother, Thinuc,
Canapoi, Tanet, Hierbrith,
Merhitr, Concum. Whoever
shall keep this, God keep him ;
and who shall break it shall be
cursed by God. Amen.

¹ Fol. 38d old ref., 39d new.

The following is a simple one:—

CHAP.
VII.

Sciendū ē . q̄d Temit dedit agrū . id est de Ag^o Crucin . altari s̄ci Cadoci in ppetuā possessionē cū filiis suis . in tempore Pauli abb̄is de Nantcaruan . q̄d annuati . vj. modios ceruise c̄ panib; ⁊ carnib; familie s̄ci Cadoci . iugit̄ psoluēt.

Testes s̄t . De clericis . Guouan . Matganoj . Son . Brenic . Elionoe . Pill lector . De laicis u^o : Cungrat . Guedhoc . Eliunui . Rimogeat . Branoc . Cunhape . Qui c̄q; seruauit h̄ac obtonē : conseruet illū Ds . ⁊ qⁱ abstulit : confringet illū Ds.²

Be it known that Temit gave land, *i.e.* of Ager Crucin, to the altar of St. Cadoc in perpetual possession, with his (Temit's) sons, in the time of Paul, Abbot of Nantcaruan, so that he should pay annually six *modii* of beer, with bread and flesh, to the family of St. Cadoc for ever.¹

Witnesses are, of the clergy : Guouan, Matganoi, Son, Brenic, Elionoe, Pill the reader. Of the laity, Cungrat, Guedhoc, Eliunui, Rimogeat, Branoc, Cunhape. Whoever shall keep this, God keep him ; and who withdraws it, God will break him in pieces.

Similar donation by a father and his sons.

Here again the donor and his sons retain possession on payment of the *census* of six *modii* of beer with bread and flesh.

The rest of these remarkable records are proved by numerous coincidences in the witnesses to be contemporary with those in the 'Book of Llan Dav,' which belong to the time of the Bishop Oudoceus. This bishop succeeded St. Teilo, it is supposed, about A.D. 574, and, according to the 'Book of Llan Dav,' he received donations from three chieftains in succes-

¹ Compare this with the following passage in Gregory of Tours, *De Virtutibus S. Martini*, lib. iv., s. 11 : ' Tradidit ei omnem possessionem suam dicens : " Sint

hæc omnia penes Sancti Martini ditionem quæ habere videor et hoc tantum exinde utar, ut de his dum vixero. alar.'

² Fol. 39 old ref. 40 new.

sion—viz. Meurig, who is said to have died A.D. 575;¹ his son Athrwys, and his grandson Morcant.

The first three donations now to be considered were made whilst Jacob was Abbot of St. Cadoc, and the next two during the abbacy of Sulien. The first two were made during the lifetime of Meurig, and the rest in the time of his grandson Morcant. In the meantime, it was under Meurig's son, Athrwys, that the dispute arose between St. Oudoceus and Biuon, Abbot of St. Illtud, which gave rise to the charter in the 'Book of Llan Dav,' whereby the cells of the disciples of St. Dubricius—Cyngualan, Arthruodu, and Congur—which had been lost in the Yellow Death, were confirmed to the see of Llandaff. The correspondence between the witnesses to this confirmatory charter and those of the following records of donations to the monastery of St. Cadoc, so far as it goes, is confirmatory evidence of the substantial genuineness of both. And the date of the donations is fixed within the limits of the episcopacy of Oudoceus, roughly embracing the closing decades of the sixth century.

Purchase from a chieftain and his family of land, thereupon given to St. Cadoc.

Notū sit om̄ib; qđ Guorcinnun emit uillā Reathr a Mourico in p^lā hereditatē p gladio cui^o capulū extitit deauratū p̄ciū . xxv . uaccarū app̄ciatū . Imptit^o . ē . q̄ Concennio Pauli filio equū in p̄cio . iiij^{or} . uaccar̄ . Preciar̄ etiā triū unciař uestim̄ti .

Be it known to all that Guorcinnun bought the villa Reathr from Mouricus for his own inheritance for a sword whose hilt was gilded and valued at the price of twenty-five cows. He bestowed also on Concennius, son of Paulus, a horse of the value of four cows, also of

¹ Rees' *Lives of Cambro-British Saints*, supplementary notes, p. 6.

Cōmoro aū q̄ndā equū optimū
 Concenni filio . S; ⁊ Andreso
 Morcanti filio gladiū ī ꝑcio .
 iiij^{or} . uaccař . Itē idē largit^o .
 ē . ꝑciū . iiij^{or} uaccař . Iudnertho
 Mourici filio unāq; bouē Cor-
 nouano nutitori suo ⁊ aliā
 uaccā ꝑcuratori regis Guen-
 gartho . P^o hāc g^o emptionē
 tenuert Mouric ⁊ Concen
 g^aphiā carte sup manū Guorcinn
 n sēpitnā hereditatē sibi
 ⁊ ei^o ꝑgeniei . Iꝑe u^o Guorcinn
 dedit hac uillā ecclesie s̄ci
 Cadoci in ꝑpetuā possessionē .
 usq; in diē iudicii . tenuitq;
 cyrog^aphū donationis sup manū
 Iacobi abbis Carbani uallis ꝑ
 cōmemōrone hui^o elemosine
 corā idoneis testib; . q^oz nōa
 subscibunt^r . Eudoce eps . ⁊
 Cethig ꝑposit^o altaris s̄ci
 Docgwini . Iacob; ꝑposit^o siue
 abbs altaris s̄ci Cadoci . ⁊
 familia ei^o secū . De familia
 Eltuti : Testes s̄t Conmoe
 ꝑs̄br . Conuul Magist^r . ⁊
 Ioseph ꝑs̄br . Biuone . Catgen .
 De laicis u^o : Mouric^o ⁊ filii
 ei^o . Andrus . Guedgen . Bra-
 mail . Concit fili^o Ermit .
 Guorbes fili^o Berran . Geintoc .
 Assail . Arcon . Guallimir .
 Iudhol . Matton . Eliud^o .
 Hilon . Om̄s testes sup hanc
 donationis cons̄criptionē . Pre-
 dicta nāq; uilla Reathr . cōpe-
 tebat Mesiocho hereditario iure .
 cui Guorcinni . equū ꝑstitit ut
 huic concessioni adq̄iescet ha-
 bentē ꝑciū triū uaccarū . Qui

garments of the worth of three
 ounces [of silver ?]. Moreover,
 to Commor, the son of Con-
 cennius, a certain 'best horse';
 also to Andresus, son of Mor-
 cant, a sword of the value of
 four cows. Item, the same
 [donor] granted the price of
 four cows to Iudnerth, son of
 Mouricus, together with an ox
 to Cornovanus, his foster-father,
 and another cow to Guengarth,
 the procurator of the king.
 Therefore, on account of this
 purchase, Mouric and Concen
 held the writing of the charter
 upon the hand of Guorcinn for
 everlasting inheritance for him-
 self and his offspring. More-
 over, Guorcinn himself gave
 this villa to the church of St.
 Cadoc in everlasting possession
 till the day of judgment, and
 he held the chirograph of dona-
 tion upon the hand of Jacob,
 the abbot of Carban valley, in
 commemoration of this alms,
 before fit witnesses whose
 names are subscribed. Eudoce,
 bishop, and Cethig, prepositus
 of the altar of St. Docgwin,
 Jacob, prepositus or abbot of
 the altar of St. Cadoc, and
 his family with him. Of the
 family of Illtud are witnesses:
 Conmoe priest, Conuul magister,
 and Joseph priest, Biuone, Cat-
 gen. Of the laity Mouric and his
 sons Andrus, Gwedgen, Bramail,
 Concit son of Ermit, Gurbes son
 of Berran, Geintoc, Assail, Ar-

CHAP.
VII.

hoc temeravit : maledict⁹ erit
a Deo.¹

con, Gwallimir, Iudhol, Matton, Eliudus, Hilon, all witnesses of this conscription of donation. For the aforesaid villa of Reathr belonged to Messiocus by right of inheritance, to whom Guorcinnin gave a horse worth three cows that he should assent to this grant. Who shall violate this shall be accursed by God.

Gold-
hilted
sword,
&c., used
as money.

This record represents Guorcinnim as buying a certain villa from Meuric the king with a gold-hilted sword worth twenty-five cows. A horse worth four cows is also paid to Concenn. Vestments worth three ounces [of silver] are paid to Conmoe, and a 'best horse' to the son of Concenn. A sword worth four cows is given to the son of Morcant, and another worth four cows to the son of Meuric, and an ox is given to his foster-father. Lastly, a cow is paid to Guengarth, procurator of the King Meuric. This done, and the consent of all these having been thus obtained, Meuric and Concenn hold the written charter, according to the prevalent form of delivery, on the hand of Guorcinnim, the purchaser, in token of eternal inheritance to him and his descendants. Then the purchaser gives the villa so bought to the church of St. Cadoc, and holds the chirograph of the donation upon the hand of Jacob the abbot in the presence of Bishop Oudoceus and others. But even now all has not yet been done. Another person claims hereditary rights in the land, and Guor-

¹ Fol. 39d old ref., 40d new.

cinnim has to give him a horse worth three cows to get quit of his claim. Surely we have in this, as in some other cases, an example of a sale of land belonging to a chieftain's *gwely*.

Ostendendū . ē . futuris p temporū mutacionib; et regū successib; . qđ Mouric^o Rex dedit partē agri p aīa sua qī uocat^r Insule Tuican . ac due partes agī q ppīe fuerūt Gorbrith ⁊ Gassoc . necñ ⁊ sororis sue pariū Sule . sup q ēb; Mouric^o rex g^aphiā conscriptionis tenuit sup manū Iacob abbis Cathedre scī Cadoci . ut ipse libas ⁊ qīetas faceret ab omī censu ⁊ ab omī calūpnia . ⁊ ab omīb; ⁊ seruitiis excepto famulitio scī Cadoci . Qua ppt^o p^o hec dedit Iacob equū Mourico regi . at ille largit^o . ē . illū Guodgen filio Brocmaili . Hui^o rei testes sūt . Iacob abbs . Rumceneu . Catt- hig . ⁊ p̄res eoꝝ Cōmogoe . Conmil . Guorgeneu . Beunoe . Catgen . Hearngen . Crasgell . Outegurn . Guitlon . Sulien . Clerici . De laicis Mouric^o sup ipsū solū . ⁊ sup filios suos . a gñratiōe ingñrationē . Gueldgen fili^o Brocmail . Guallunir . Guorcinnim . Guorbes . Morcenev . Morhoen . Hii sūt testes sup hoc pactū : ut . n̄ . soluat^r in eñnū . Deīñ Mouric^o rex confirmauit hāc donationē sup altare scī Cadoci corā seniorib; suis . Quiq; conseruauit bñdict^o

Be it declared to posterity, because of the changes of times and the successions of kings, that King Mouric gave for his soul a part of the land called Insula Tuican and two parts of the land which belonged to Gorbrith and Gassoc as well as their sister Sula, equally, with respect to which King Mouric held the written document upon the hand of Jacob abbot of the chair of St. Cadoc, so that he himself might make them free and quit from all *census*, and all claims, and all services except the service of the family of St. Cadoc. Wherefore in this behalf Jacob gave a horse to King Mouric and he bestowed it upon Guodgen son of Brocmail. Of this thing are witnesses: Jacob abbot, Rumceneu, Catthig, and their fathers Conmogoe, Conmil, Guorgeneu, Beunoe, Catgen, Hearngen, Crasgell, Outegurn, Guitlon, Sulien, clergy. Of the laity: Mouric on behalf of himself alone and his sons, from generation to generation Gueldgen son of Brocmail, Gual- lunir, Guorcinnim, Guorbes, Morcenev, Morhoen. These

Donation by a chief-
tain con-
firmed on
the altar
before his
elders.

CHAP.
VII.

erit. ⁊ qⁱ dissolūit maledict^o
erit a Deo.¹

are witness over this agreement that it be not loosed for ever. Then King Mouric confirmed this donation upon the altar of St. Cadoc before his own elders. Whoever shall keep this shall be blessed, and whoever dissolves it shall be cursed by God.

This record is very similar to the last, except that the donation, after the usual formalities of delivery, is confirmed upon the altar of St. Cadoc by Meuric the king in the presence of his elders. Nor is it needful to dwell upon the next.

Donation
of land
with usual
food-rent.

Sciendū ē q̄d Terengual dedit agrū Lecguoidel Ðo ⁊ Cadoco qⁱ annuatī psoluet Cadoco ⁊ familie ei^o tres modios ceruise ⁊ panes ⁊ carnes ⁊ si forte ceruisa caruerit : reddet . iii^{or} . modios t̄tici ūl clamidē albū . Hāc elemosinā dedit Terengual Ðo ⁊ s̄co Cadoco libam ⁊ q̄ietā ab omī regali ⁊ t̄reno seruitio . p̄ aīa sua ⁊ p̄ aīa Morcāt.

Inde testes s̄t Iacob p̄posit^o altaris Cadoci ⁊ familia ei^o . Conmogoi . Conuul . Ioseph . Biuuonoi . Catgen . De famili Eltuti . testes . Marcant . Gualunir . Guedgen . Guengarth.

Finis h^o agⁱ . ē . a Pull tenbuib : usq̄ Dirprisc . Quiċq̄ seruaūit b̄ndict^o sit . ⁊ qⁱ uiolaūit maledict^o erit a Ðo.²

Be it known that Terengual gave the land Lecguoidel to God and Cadoc, which annually shall pay to Cadoc and his *familia* three *modii* of beer, and bread and flesh, and if by chance beer shall be lacking, it shall give four *modii* of wheat or a white cloak. This alms gave Terengual to God and St. Cadoc free and quit from all regal and earthly service for his soul and the soul of Morcant. Witness thereof are Jacob prepositus of the altar of Cadoc and his *familia*, Conmogoi, Connual, Joseph, Biuuoni, Catgen. Of the *familia* of Illtud are witnesses : Marcant, Gualunir, Guedgen, Guengarth. The boundary of this land is from Pulltenbuib as far as Dirprisc. Whoso shall keep this be blessed, and whoso shall violate it shall be cursed by God.

¹ Fol. 40 old ref., 41 new.

² Fol. 39d old ref., 40d new.

The following record refers to the fratricide already mentioned of *Merchiun*, and the donation to St. Cadoc of Lann Catgualader, with its *census* of three *modii* of beer, by way of redemption of the crime.

A very similar record of donation is contained in the 'Book of Llan Dav,' but making Berthguin, Bishop of Llandaff, the recipient of the gift.

Notificandū . ē . postis q̄d
dedit Guoidnerth Lann Catgualader
Đo ƿ s̄co Cadoco q̄tin^o
q̄t annis uas . iii . modiorū
cuise illi psolueret^r cū oīmb;
debitis ppt̄ fr̄icidiū germani
sui Merchiun . atq; tandem
reddit^o dedit Dogwinno . Sup
hoc testes fueſt Berthgwin^o
ep̄c . Conmil . Terchan ƿ Con-
gregatio ei^o . Sulien ab̄ts .
Nant carban . Lumbiu ps̄br .
Biuoni . Iouab . ƿ Congregatio
s̄ci Cadoci . Saturn p̄nces
altaris Dogwinni . Marcant .
Guoidnerth . Qui c̄q; seruauit
: benedict^o erit . Et q̄ teme-
rauit : maledict^o erit a Deo.¹

Be it made known to posterity that Guoidnerth gave Lann Catgualader to God and St. Cadoc to the end that each year should be paid to him (Cadoc) a vessel of three *modii* of beer with all dues, on account of the fratricide of his own brother Merchiun, and after that he gave the rents to Dogwin. Concerning this the witnesses were Berthgwin bishop, Conmil, Terchan and his congregation, Sulien abbot of Nantcarban, Lumbiu priest, Biuoni, Saturn chief of the altar of Dogwin, Marcant, Guoidnerth. Whoever shall keep this shall be blessed, and whoever shall violate it shall be cursed by God.

Donation
in redemp-
tion of
fratricide.

The following record is perhaps the most graphic and interesting of all :—

Sciendū . ē . q̄d Morcant Rex
uenando uenit usq; ad ripā
fluminis Nadhauon ƿ iecit
accipitrē sup anatē . ƿ ambo
simul accipi^o ƿ anas fluū uolatu
t̄ansmeueſt . Et subito uenie-
bat aq̄ila de ripa maris ut rapet

Be it known that Morcant, king, came a-hunting to the bank of the river Nadhauon, and threw his hawk upon a duck, and both at once hawk and duck crossed the river in their flight. And suddenly

Donation
by a chief
and his
procura-
tor of a
rilla and
its *census*.

¹ Fol. 40 old ref. 41 new.

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accipitrē . Qđ ut uidit Marcant rex : ualde c̄t'itat^o . ē . Ast concite alūpn^o regis ueniens nõe Guengarth . eques c̄ scuto ⁊ gladio ac lancea se in fluñ pripuit . ⁊ accipitrē a raptu aq̄le ñ modico uiriir eripuit : uef etiā leporiū accipitrē cū anate ad manū Morcant Regis attulit . illūq̄ tali facinore ñ minimū letificauit . Quo c'ca diñ Morcant Guengartho . Ecce t'buo t' uillā Cadroc in ius hereditariū habentē longitudinē ab urbe Trotguid : usq̄ ad fluñ Nadauan . ⁊ latitudinē a fonte Guengarth : usq̄ ad aliū fontē Guengarth . Eodē die Morcāt ⁊ Guengarth prexert ad q'oddā t'ritoriū Cadocj . ⁊ t'ibuit Guengarth Do ⁊ s̄co Cadoco censū p̄sc'pte uille Cadroc p̄ aīa sua ⁊ p̄ aīa Morcanti regis . scil' singlis annis . xii . modios ŷuise ⁊ sextariū mellis . debitū q̄ panē ⁊ carnē . Insup etiā idē Guengarth dedit Conmogoy Hipiclaur gladiū suū deauratū p̄ aīa sua qđ habuit p̄ciū . lxx^{ta} . uaccař . Quare consuluit Cōmogoy Guengardo q' gladiū illū Morcanto p̄staret . ut ille donationē Guengardi c̄firmaret sup pago Catroc : qđ ⁊ feč . Qua de re Morcant p̄libatā donationē ratā habuit atq̄ sc'ipto corroborauit sup manū Sulien illa illinc fore libā ⁊ q'etā ab omī t'reno seruitio . uerū fundit^o obseq'lo Đi ⁊ s̄ci Cadoci obnoxia .

Hui^o rei testes s̄t . Morcāt . sup se ipsū . ut nullus hui^o

there came an eagle from the sea shore to seize the hawk . Which when King Morcant saw he was exceeding sorrowful, but in a moment a foster-son of the king, named Guengarth, coming up on horseback with shield and sword and lance, hurled himself into the river, and with no little bravery snatched the hawk from the grip of the eagle . And, moreover, lightly brought the hawk with the duck to the hand of Morcant the king, and by such achievement delighted him not a little . Whereupon Morcant said to Guengarth : ' Behold, I grant to thee the villa Cadroc as an inheritance stretching from the city Trotguid as far as the river Nadavan, and in breadth from the spring Guengarth as far as another spring Guengarth . ' On the same day Morcant and Guengarth reached a certain territory of Cadoc, and Guengarth consigned to God and St. Cadoc the *census* of the aforesaid villa Cadroc for his soul and the soul of Morcant the king, to wit every year twelve *modii* of beer and a sextar of honey, and the bread and flesh due therewith . Over and above this the same Guengarth gave to Conmogoy for his soul his gilded sword ' Hipiclaur,' which was of the value of seventy cows . Wherefore, Conmogoy concurred with Guengarth when he bestowed

Tritorii pcurator extat n¹ Guen-
 garth ⁊ heredes illi⁹. De Cticis .
 Sulien . Cōmogoi . Danoc .
 Guorguethen . Legan . Elgnou .
 De laicis u^o Guingueri . Iacob .
 Boduan . Elguan . Gurhitr .
 Cuncuan . Qui⁹ c^o todierit
 bñd erit . ⁊ q¹ ifregit malef a
 Do ⁊ a Cadoco . Añ.¹

that sword on Morcant, that he
 should confirm the donation of
 Guengarth with regard to the
 'pagus' Catroc, which also he
 did. Concerning which thing
 Morcant aforesaid ratified the
 donation, and corroborated it
 by a writing upon the hand of
 Sulien, thenceforth to be free
 and quit from all earthly service,
 but completely subject to the
 service of God and St. Cadoc.
 Of this thing are the witnesses
 Morcant on behalf of himself
 that no one should be procura-
 tor of this territory except
 Guengarth and his heirs. Of
 the clergy: Sulien, Conmogoi,
 Danoc, Guorguethen, Legan,
 Elgnou. Of the laity: Guingueri,
 Jacob, Boduan, Elguan, Gur-
 hitr, Cuncuan. Whoever shall
 guard this shall be blessed, and
 whoever shall break it shall be
 cursed by God and St. Cadoc.

Morcant, the grandson of Meuric, is hawking
 with Guengarth, his *procurator*, and, as a reward for
 saving his hawk, the impulsive king gives him on
 the spot a villa, apparently, according to the boun-
 daries, adjoining that occupied by Guengarth. Then
 the two together, on the same day, go to a certain
 territory of St. Cadoc, and there Guengarth gives
 to St. Cadoc the *census* of the villa so lately given
 to him by Morcant for the souls of himself and King
 Morcant—namely, twelve *modii* of beer and a sextar
 of honey, and the usual bread and flesh. Thereupon
 Guengarth gives to Conmogoy, a cleric, his gilded

¹ Fol. 39 old ref., 40 new.

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A gilded sword named 'Hipiclaur,' worth seventy cows, and used as money.

sword named 'Hipiclaur,' worth seventy cows, for his soul. And the reason why Guengarth has to give him the sword turns out to be that the confirmation of Conmogoy is needful to the donation. Lastly, the king Morcant confirms it by a writing placed on the hand of Sulien, the abbot of St. Cadoc, and witnesses that no one shall be *procurator* of that territory except Guengarth and his heirs.¹

We have now arrived at the last of these records.

Donation of land at Caerleon.

Significandū . ē qđ Retone dimidiā partē agⁱ iuxta Ciuitatē Legionis Đo atq, Sċo Cadoco ppetuo iure possidendā q̄ illū hēditario iure contigebat . ĩn qz tċ ad Herbic deuoluta fuerat eandē ab illo emit . ʔ Đo ʔ sċo Cadoco t'ibuit.

Cui^o rei : ʔt testes . Herbic . Curnet . Congale cleři . De laicis . Guornet . Guedguon . Guedgui . Son^o . Atderreg . Qui c^o todierit . sit bñdict^o . qⁱ uiolaũit sit maledict^o . Añ.²

Be it signified that Retone [gave] the half share of land near Caerleon to God and to St. Cadoc in perpetual right of possession which concerned him by right of inheritance, and after had devolved upon Herbic, bought the same from him and gave it to God and St. Cadoc. Of which thing are witnesses: Herbic, Curnet, Congale, of the clergy. Of the laity: Guornet, Guedguon, Guedgui, Sonus, Atderreg. Who shall keep this shall be blessed, who shall violate it shall be cursed. Amen.

X. AUTHENTICITY OF THE EARLY EVIDENCE.

These early records in keeping with tribal rules as to the family character of ownership.

The reader will now be able to judge for himself how far in these remarkable records we seem more or less to breathe the air of the sixth century, into which the lamentations of Gildas introduced us.

On the one hand, comparing the character of the transactions recorded with what has been already

¹ See supra, p. 154, n.

² Fol. 38d old ref., 39d new.

learned from the Codes and surveys of the tribal system, surely the habits and actions of the donors of the donations are in close keeping with the customary rules of tribal chieftainship.

In the family character of their ownership and the necessity for the concurrence of relations, both as regards the redemption of their crimes and the validity of their grants, there is strong incidental evidence both of the mutual responsibility for crime and of the land ownership in *gwelys* under the rules of *tir gweliawc*.

At the same time, the use of gold-hilted swords, and vestments, and 'best horses,' instead of money—nearly all of them equated with cows—belongs to that earlier stage of tribal life to which the Codes look back as the period when 'all payments were made in cattle,' a period of which the reckoning of the gradations in the *galanas* in cows was a survival.

The cow
the unit
of value.

The moral atmosphere of these transactions clearly belongs to a lower and an earlier stratum of tribal life than that of the Codes. The impulsive passions of the chieftains, leading to so many murders of members of their own family, naturally belong to the uncurbed, childish stage of human life, which is prone to superstition, and succumbs so easily to spiritual terrors. It is in this early stage that pride and passion so soon are succeeded by temporary remorse and submission. At no other time than in the first moment of contact with the Church would the chieftains of conquering tribes be likely to succumb so submissively to the purely moral and spiritual power of the saints and the monks.

Moral at-
mosphere
under
early
tribal
system

Nor at any other period than this of first contact

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Mutual
influence
of the
Church
and tribal
system.

would conquering chieftains follow tribal instincts so impulsively as not only to endow with donations the conquering spiritual power, but also themselves to rush into its communion, claiming chieftainship in it by themselves becoming monks and saints, so giving rise to saintly families of royal or chieftain blood, as in the case of St. Cadoc himself, St. Dubricius, and others.

The tribal system to a certain extent absorbed into itself the spiritual power to which the successors of Cunedda had to yield. And how naturally and inevitably this process of mutual absorption of one another by the tribal and spiritual powers produced or promoted in South Wales precisely those scandals, both in churchmen and chieftains, to which the lamentations of Gildas so loudly bore contemporary witness!

Formali-
ties and
forms of
delivery.

Finally recurring to the technical side of these donations, and comparing the picturesque formalities used in making them with contemporary Continental forms, there is close resemblance without servile imitation. Perhaps nowhere else do we find exactly the formality of placing the writing upon the hand (*super manum*) of the recipient in the presence of witnesses. There is an out-of-doors air about this form which seems to show that the transactions did not always take place in a church. Where the transaction took place in a church, the writings, as on the Continent, were laid upon the altar, or upon the copy of the Gospels which lay upon the altar. These Gospels naturally became, as in the case of the copy which Gelhi purchased from the [cell of] Cingual, and placed on the altar of St. Teilo, the

recipients of memoranda of similar donations, but there is no mention in the Cadoc records of this practice having yet commenced.

All this is in keeping with the methods described in the Alamannic and Bavarian laws of the early seventh century.

There is the same correspondence in the process by which an absolute donation is made to the Church to last for all eternity, or 'till the day of judgment,' whilst at the same time continued usufruct of the property is permitted to the donor or his family on payment of the customary food-rent. Where else can be found among British records anything like the habitual use of what quotations from the Alamannic and Bavarian laws and from the Rules of St. Benedict prove to have been common forms in use on the Continent in the sixth and seventh centuries?

The reservation of occupancy with food-rents.

The origin of these forms of donation in the development of Roman law has been clearly described at length by the late M. Fustel de Coulanges.¹ There was first the simple donation with a reservation of the usufruct. The Roman law allowed even the devise by the testator of the property to one person without the usufruct, which went in that case to his heir.

But there was also the other method by which, having made a donation, the donor received back the usufruct as a benefice or as a *precaria*. M. de Coulanges pointed out that originally the transaction in such cases was a triple one. First came the absolute *donatio*. Secondly came the *petitio* for continued

¹ *Les Origines du Système Féodal*, c. iv. and c. v.

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user. Thirdly, the transaction was completed by the *præstatio* on the part of the new owner, by which the donor received permission to continue the occupation as a *precaria*. But ultimately the processes were more or less united in one transaction, and recorded in a single document.

Consistent
with con-
tinental
methods.

Thus both methods resulted practically in very much the same thing. The St. Gall charters sometimes take one form and sometimes the other. They both were connected with the practice of *commendation* which had grown into importance under the peculiar circumstances described by Salvian—the Gildas of Gaul—and both were probably equally familiar to the ecclesiastics of Brittany and South Wales.

To which of the two classes the Cadoc donations belong it is not perhaps easy to determine.

In the meantime it is enough for this inquiry, if, without claiming that the records were often contemporary with the donations, the facts they record may be taken as substantially authentic. We are not dealing with them here as title-deeds to properties, but as evidence of tribal habits and customs at the time of the first contact between the chieftains and the Church. And surely, all things taken together, it can hardly be considered likely, or even possible, that any monastic scribe of a later century could so far anticipate modern historical methods as to acquire the knowledge and the skill whereby he could put himself so completely into the atmosphere of the sixth century as to be able to forge records such as these of St. Cadoc and Llan Dav without at least a basis of contemporary authority.

The re-
cords not
likely to
be forged.

XI. VALUE OF THE EARLY EVIDENCE.

If, in conclusion, we may fairly regard these records, whether themselves strictly contemporary or not, as, in the main, describing with substantial correctness sixth-century transactions between tribal chieftains and the abbots of monastic churches, they have a value for the purpose of this inquiry which will justify the amount of attention bestowed upon them.

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Value of
the early
evidence.

Without entering into questions reserved for an other volume, there are two points to which special reference may be made.

First as to the food-rents. Passing by, for the present, the remarkable resemblance between the food-rents of the Cadoc records and those of the servile and other holdings described in the Alamannic and Bavarian laws, it will be seen, upon closer examination, that the food-rents of the Cadoc records are arranged upon a system which, in principle, corresponds remarkably with that of the Welsh Codes.

The food-rents of the Cadoc records.

The one case in which the food-rent was described as the *cibaria* for three nights in summer and three nights in winter illustrates the mention in the Dimetian Code of the obligation connected with the payment of the *gwestva* to light the chieftain's fire for three nights.

The provision for three nights.

But apart from this direct allusion to the 'nights' entertainment' there is a system incidentally running through the records which shows that, as in the Codes, the holdings were arranged in multiples of a certain unit of possession or area from which the unit of food-rent was due.

The connection of the food-rents with the land.

The donations are of larger or smaller areas of

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The food-rents graduated in multiples of three *modii* of beer.

land, varying from the *lann* and half-ager, up to the *villa* or *pagus*, and the food-rents rise accordingly. There are two cases each of a half-ager and one of a *lann*, and these each pay three *modii* of beer. There are two cases of the full ager with a food-rent of six *modii* of beer. There are two cases of *villæ* paying nine *modii* of beer, three cases of *villæ* (one of them also called a *pagus*) and another of an ager, paying twelve *modii* of beer, and lastly one *villa* paying eighteen *modii* of beer. The food-rents embraced bread, flesh, and honey in addition; but it is obvious that the size of the donation was measured by its food-rent in multiples of the unit of three *modii* of beer.

Correspondence in principle with St. Chad food-rents and those of the Codes.

There are no data affording ground even for a guess as to which of the multiples of the unit of three *modii* corresponded with the 'three nights' entertainment,' and even if there were such data it would be too much to expect exact correspondence between the food-rents of the Cadoc donations and those of the Codes. It is enough if the correspondence in principle between the food-rents of the Codes, of the entries in the margin of the 'Book of St. Chad,' and of the Cadoc records is close enough to warrant the inference that the system of food-rents with local or temporal differences was substantially the same throughout, and that it formed an essential element in the arrangements of tribal society in Wales from the time of the Cymric invasion or a still earlier period to the final conquest of North Wales.

The other point referred to as relevant to this part of the inquiry relates to the tenacity with which the tribal instinct of patriarchal and family,

rather than individual, possession was maintained throughout.

Perhaps it would be difficult to find a stronger proof of this than the fact that it was applied to what, at first sight, would not seem to lend itself readily to such application. The Cadoc records, as already pointed out, are full of incidental evidence that even a chieftain could not make a donation without the concurrence of other members of his family. Even the chieftainship seems from the first to have been a family privilege and, in a way, shared by brothers or sons as though it were a family possession.

Allusion has already been made to the harmony in this particular between the Codes and the Cadoc records as *pro tanto* evidence in support of the authenticity of the latter. But, conversely, the authenticity of the Cadoc records being granted, their evidence that this trait of the tribal system was in force from the first Cymric conquest of Wales becomes important.

When it is considered that in no fewer than seven of these records the donations are family donations, in the sense that the consent of others of the family of the chieftain making the donation was necessary to its validity, the evidence is very strong in confirmation of that of the Codes as to the family character of the chieftainship.

Again, the stipulation in the last record but one, that, after the donation to the monastery of St. Cadoc by the King Morcant and his foster-son and *procurator* Guengarth of a *villa* or *pagus*, 'no one should be *procurator* of this territory except Guengarth and his heirs,' is incidental evidence how early even

The tribal rule of family ownership applied in the Cadoc records to the property of the chieftains, afterwards applied to ecclesiastical benefices in Wales.

tribal offices under the chieftain tended to become hereditary in a family.

This is in complete harmony with the fact revealed by later evidence that even when a chieftain founded a church the same instinct resulted in the benefice being held as a family possession.

The evidence of Giralduſ Cambrenſis.

Giralduſ Cambrenſis was not ſlandering the Church, but giving unwilling testimony to the tenacity of a tribal instinct, when he complained that nearly all the Welsh churches had as many parsons and coparceners as there had been families of chief men (*uchelwrs*) in the parish.¹ He also complained that sons obtained the benefices by succession from their fathers, not by election but by inheritance, and that the institution of any other person would lead to acts of revenge on the part of the kin. He adds that these two abuses were evidently inherently British, inasmuch as they prevailed in Brittany also.

Example in the case of Caergybi.

The existence of portionary or tribal churches in Wales appears also in the 'Taxatio' of St. Nicholas in A.D. 1291, and as an actual instance of the application of tribal rules to ecclesiastical patronage it is only necessary to refer to the case of Caergybi in Anglesey, to which Mr. A. Neobard Palmer called attention, and the facts of which he was able to trace with remarkable success in the Record of Carnarvon.²

In this case two chieftains seem in the twelfth century to have joined in restoring the ruined church

¹ 'Ecclesiæ vero istorum omnes fere tot personas et participes habent, quot capitalium virorum in parochia genera fuerint.'—*Desc. Camb.* lib. ii. c. vi.

² *Portionary Churches of Mediæval North Wales*, annexed to Mr. Palmer's 'History of the Parish Church of Wrexham.'

or monastery of Caergybi, and in the record of Carnarvon and another document of the fourteenth century the *welsh* sprung from these two chieftains are still found to possess fractional rights of patronage to the canonries—rights which had descended to them according to the rules of *tir gweliawc*.

This is a late illustration of the extent to which the tribal system in Wales, as in Ireland, forced even ecclesiastical arrangements into its mould. And it adds interest to the earlier evidence of the same tendency already visible in the Cadoc records. In spite of the Continental form of the records on the ecclesiastical side, the recorded transactions themselves are distinctly those of tribal chieftains acting under tribal custom already formed and in force.

It was not without great hesitation that the substantial authenticity of these records was admitted, but, once admitted, the importance of their evidence made it necessary to give to them due place in this volume.¹

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The rights of patronage became subject to the rules of the *tir gweliawc*.

¹ I am indebted to Mr. M. R. James, of King's College, Cambridge, for the suggestion that the Cadoc records may have been copied out of a Gospel book of Cadoc's Church, such a one being mentioned as 'yet remain-

ing in the Church of St. Cadoc covered with gold and silver,' and as used by the Welsh for taking oaths upon, in *Caradoc of Llan-carnon's Life of Gildas* (Usher's Works, v. 535).



CHAPTER VIII.

CONCLUSION.

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THROUGHOUT this volume attention has been purposely confined almost exclusively to the strictly Welsh evidence.

Cymric tribal system has been examined on its own evidence, and why?

Further light may undoubtedly be thrown upon the Cymric tribal system by extension of the inquiry to other tribal systems, and by a careful use of the comparative method. But in this volume the object has been to obtain a solid and independent foundation to be used as a stepping-stone to further research. And it seemed best to do this by the examination of the Cymric tribal system on its own evidence.

The reader will be able to judge how far this object has been substantially attained.

The description in the Codes confirmed by evidence from two opposite poles.

If, on the one hand, the facts recorded in the Denbigh and other Extents by the surveyors have been found to be the natural results of the long-continued use of the rules of customary tribal law collected and recorded in the Codes and other legal treatises, and if, on the other hand, the authenticity of their description of tribal custom has been in some main points corroborated by the records of sixth-century donations to the monasteries, then it may fairly be said that the picture of tribal society

derived from the Codes has received confirmation from two opposite poles.

In both cases, too, the evidence comes from outside of the tribal system itself, and from disinterested, legally trained, and independent witnesses.

On the one hand, Norman surveyors, coming upon the tribal system full of manorial theories and used to manorial phraseology, found themselves compelled against their own instincts to describe large districts as still occupied by *welas* of tribesmen embracing descendants down to great-grandchildren and paying from time immemorial their *quota* of commuted food-rents. And again Norman lawyers, putting into their own legal language the donations of half-Anglicised tribal chieftains, found it needful to make the kinsmen and families of the chieftains join in the grants. Norman evidence on these points was reluctant and convincing.

In the same way, on the other hand, Gallic ecclesiastics of the sixth century or later, accustomed to Roman law and to the use of Merovingian formulæ, found themselves under a similar necessity. Their incidental description of the habits of tribal chieftains, the family character of their tribal donations of land, and the prevalence of food-rents in the sixth as in the thirteenth century, when admitted as substantially authentic, was as impartial and convincing in its way as that of the later Norman surveyors.

Thus supported by extrinsic evidence from two quarters, before and after an interval of six centuries, the description of the tribal system in Wales contained in the Codes and legal treatises can no longer,

Strength
of the
evidence
of the
Norman
surveyors.

The inci-
dental
evidence
of sixth-
century
Gallic
ecclesi-
astics
equally
convincing.

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it is submitted, be regarded with the same suspicion as may have been heretofore justified.

The fact of the existence of tribal custom explains the Codes and other treatises.

The existence of a body of tribal custom extending over so many centuries being now proved on independent and outside evidence, the character of the documents themselves becomes more easily understood. It becomes natural that at various times and in various localities collections of tribal rules and customs should be made, such as those which have come down to us of more or less merit and authority. The fact that some of them are modern, and yet contain ancient traditions of tribal rules in the form of Triads on the one hand and adaptations of modern forms of pleadings to Welsh customs on the other hand, no longer need raise suspicion of invention and literary dishonesty. For the tribal system was not a system coined by one brain and enacted by one law-giver at a particular date. Its customary rules had grown up with the Cymric tribe in Northern Cumbrian lands as well as in the old Cymric district of Powys. Subject more or less to modification and growth, the structure of tribal society in its main features had existed in Wales from the first coming of Cunedda and his sons to the conquest of Edward I. It had lingered on, suffering, no doubt, partial disintegration, till the substitution of English for Welsh law under Henry VIII.

The Venedotian, Dimetian, and Gwentian Codes, traditionally dating back to the time of the first attempt to commit tribal customs to writing under Howell the Good, contain undisguised additions of later date. These additions imply the previous existence of the main body of custom, and in no way

suggest its modern origin. The more private and recent treatises, written after the conquest, add greatly to our knowledge of ancient custom, without professing to add anything to its authority.

The conquest itself, and the necessary inquiries of Norman lawyers into the mysteries of tribal law, may well have been the direct cause of the making of some of these collections; and the fact that Welsh law was not abolished till the statute of Henry VIII., and not forgotten till the Crown lawyers of Queen Elizabeth brought the various classes of tenants—free tribesmen and non-tribesmen—under some category of English law, explains the possibility of even very late versions of old tribal custom. But the later the version and the farther it was removed from the time when ancient tribal custom existed in its full force, the more difficult would it be for its author to invent a body of custom from which it would be possible to arrive at the principles and details of the structure of a tribal society such as that examined in the foregoing pages.

The strongest possible proof that such a tribal society as is described in the Codes and treatises once existed in Wales must after all be found in the fact that, so far from its being isolated in its character, it is so full of analogies, and bears in its structure marks of such close relationship to other tribal systems, that it is quite impossible to believe it could have been the result of later invention or imposture. This intrinsic evidence, after all, is the strongest proof of its substantial authenticity.

The intrinsic evidence the strongest proof of authenticity after all.

On the whole, therefore, recurring to the object of this volume and its place in the wider economic

inquiry of which it forms only a part, it is with some confidence that the tribal system in Wales is placed before economic students as worthy of careful study.

No attempt has been made to forestall the results of further critical examination of Celtic manuscripts by competent Celtic scholars, or to exhaust the rich materials for Welsh history which lie all but unused in the Public Record Office.

The real knowledge of one tribal system the best stepping-stone to a knowledge of others.

New material will be discovered, and that imperfectly made use of in this volume will require repeated reconsideration. Some of the inferences drawn from it will, no doubt, need correction. But in so far as the attempt has been approximately successful to place the knowledge of the main features of one single tribal system upon a solid foundation of evidence, a step at least will have been gained towards a knowledge of other tribal systems and of their place in economic history.

The further pursuance of the inquiry, with reference chiefly to the methods of this and other tribal societies, must be left to another volume.

APPENDICES.



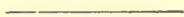
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APPENDICES.

APPENDIX A a.

EXTENT OF ANGLESEY, 22 EDW. I., 13 MARCH,
A.D. 1294.

*Rentals and Surveys Roll 768, Public Record Office.*¹

ANGLESEYA.

Extenta facta de villa de Lammas die Lune in c^astino s^ci
Gregoř Anno Regni Regis Edwardi vicesimo s^cdo.

APP. A a

A.D.
1294.

De Redd Burgagioꝝ viſſ de Lammas p annū—viij. li
.viij. s .v. d . o q^a.

ss Sm^a—viij. li .viij. s .v. d . o b q^a.

De xiiij carucař terř que sunt in dnico Maneř de Lammas
videt de q^alib; carucař xxx. s.

ss Sm^a—xx. li .x. s.

De quodam p^ato ibid p annū .xxx. s.

De gardiñ Mañii p annū—vj. s .viij. d.

De q^odam molend aq^atico .C. s. Et aliud Molend in eod
Mañio obrutū de quo nich.

ss Sm^a—vj. li .xvj. s . viij. d.

De passağ eiusdm p annū—xij. li. De quol; doleo vini Exit^o
t cuiſ venientis ad portum t cariağ de portu usq; ad villam port^o
sumptib; Reğ .x. d. De custum Mesyağ alleč vendiř vid;
p .v. Meyš .j. d . que valet .x. s. De quolib; batello

¹ The 'copy' herein referred to is Rentals and Surveys Roll 769, P.R.O.

Extent of Anglesey, 1294.

APP. A a. piscant̃ allec̃ exeunte ṽl ingrediente portum .j. Meis Regi
p̃ .ij. s̃ . que custumma valz p̃ annū xvij. s̃. De custūma
A.D. cui^olibet nauis applicant̃ ad portū . iiij. d̃ . que valet .xxvj. s̃
1294. .viiij. d̃. Ð custuma batelloz quoz quilibz semel in annū
cariare deb̃ victuaſ d̃ni Reġ .xvj. s̃. Ð .v. passagiariis port^o
que deb̃nt sumptibz pp̃iis in batello Reġ faċe passagiū p̃
una caruċ t̃ duabz bouaſ ter̃ quas tenēt .xv. s̃ .viiij. d̃.
Ð Theoloneo Carroz carianciū corea lanas t̃ alias M^ocandis
nūdinaſ pañ cuiſ Medoñ carnificū pistoz sutoz p̃ annū
.viiij. lī .viiij. s̃. Ð furno Reġ .xl. s̃. Ð quolz bracineo cuiſ
.xxx. laġ p̃ .vij. d̃ . ob̃ . de quo .lx. s̃. Ð opaċ ville de
Lammas vidz . Metend̃ carianđ t̃ hciand̃ .xxvj. s̃ .viiij. d̃.
De am̃c̃ Cuſ releuiis t̃ aliis p̃quis .xij. lī .x. s̃.

ss Sm^a—xliij. lī .x. s̃ .x. d̃.

ss Sm^a to^l. vilt de Lammas—Lxxviiij. lī .v. s̃ .xj. d̃ . ob̃ q^a.

Commot^o de Dyndaythow.

De Redd̃ ass̃ . vilt de Thlandeuenay .Lvj. s̃ ij. d̃.

Iſm de potuſ .xxiiij. s̃.

ss Sm^a—iiij. lī .ij. d̃.

De Redd̃ ass̃ vilt de Bathaūneneytha .Lxvij. s̃ .vj. d̃.

Ð potuſ ei^osd̃ .xxx. s̃.

ss Sm^a .iiij. lī .xvij. s̃ .vj. d̃.

De redd̃ ass̃ vilt de Bathaūwyon cū potura .Lxxviiij. s̃ .viiij. d̃.

ss Sm^a—Lxxviiij. s̃ .viiij. d̃.

De redd̃ ass̃ vilt de Pentreyth .Lxxiiij. s̃ .iiij. d̃ . õ.

Ð potuſ ei^od̃ ville .xxx. s̃.

ss Sm^a .Ciiij. s̃ .iiij. d̃ . ob̃.

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De redd̃ ass̃ vilt de Dynthylow t̃ de ſuiċ hoīm ei^od̃
.xxij. s̃ .iiij. d̃.

Ð pot^a ei^od̃— .xlvi. s̃ .iiij. d̃.

Extent of Anglesey, 1294.

APP. A a

A. D.
1294.

šs Sm^a—Lxviiij. s .viiij. d.

De redd as̄ de Bodeueneu .xxvj. s̄ .viiij. d.

Đ Đnico ei^od̄m .vj. s̄.

Đ potuř ei^od̄ .xlviij. s̄ .iiiij. d̄.

De consuetudine 7 suič hořm ei^od̄m .xiiij. s̄ .x. d̄.

šs Sm^a .iiiij. li .xij. s̄ .x. d̄.

Đ redd as̄ vilf de Chstelbulhen .xviiij. s̄ .iiij. d̄.

šs Sm^a .xviiij. s̄ .iiij. d̄.

Đ redd as̄ vilf de Perkyr .v. s̄.

Đ potuř ei^od̄ .iiij. s̄.

šs Sm^a—viiij. s̄.

Đ redd as̄ vilf de Portaythowe Cons 7 suič .x. s̄.

Đ passaġ ei^od̄ .Liiij. s̄ .iiiij. d̄.

šs Sm^a .Lxiiij. s̄ .iiiij. d̄.

Đ redd as̄ cons 7 suič ville de Garytegwain .vj. s̄ .j. d̄.

šs Sm^a—vj. s̄ .j. d̄.

Đ redd as̄ ville de Trefforbolch .iiij. s̄ .iiiij. d̄.

šs Sm^a—iiij. s̄ .iiiij. d̄.

Đ redd as̄ ville de Cremelynhelyn .iiij. s̄ .iiiij. d̄.

De potuř ei^od̄—xiiij. s̄ .ix. d̄.

šs Sm^a—xviij. s̄ .j. d̄.

Đ aduocař toci^o cōmoti p̄dci .xviij. s̄ .ij. d̄.

šs Sm^a—xviij. s̄ .ij. d̄.

šs Sm^a . toř . hui^o Cōmoř—xxxiiij. li .viiij. s̄ .iiiij. d̄. p̄b.

Extenta Mañio de Abberfray.

Primo . dicunt qđ in Mañio de Abberfrau sunt .v. carucař 7re 7 vař carucař p annū .xxx. s̄.

šs Sm^a—vij. li .x. s̄.

Item sunt ibi .iiij. Molend . que Reddit ¹ p annū lx crannoč blad 7 vař c^annoc .ij. s̄.

šs Sm^a—vj. li.

Iřm de duob; p^ař q vař p annū .xiiij. s̄ .iiiij. d̄.

¹ So in the Record.

Extent of Anglesey, 1294.

APP. A a.

A. D.
1294.

Redd
liboꝝ teñ
ei^ođ
Mañii.

Iř de q^ađ piscar̃ q̃ vař p annū .ij. š.

šs Sm^a .xv. š .iiij. đ.

De redd̃ liboꝝ teñ ei^ođ ville .xxix. š .viiij. đ.

Iř de Hameletto de Bodeueurykç de redd̃ as̃ .xv. š .xj. đ.

Iřm de Hameletto de Trefwaspatrykç de redd̃ as̃ libe
teñ .x. š.

Đ villañ ei^ođ ville de Tunkç .v. š .vj. đ.

Đ eisđm villañ in farina butiř ħ lacte ħ opař .xiiij. š
.vij. đ . ob.

Đ Hameleto de Trefberewet de redd̃ .ix. villañ .ix. š .viiij. đ.

Đ iiij^{or} c^anoč fař ordei .v. š .iiij. đ.

Đ .ix. Multoñ .iiij. š .vj. đ.

Đ ix agnis xviiij. đ . de eisđm villañ de butiro .ij. š .iiij. đ.

Đ . C .iiij.^{xx} oũ .vij. đ.

Đ . ix. galliñ ix. đ.

Đ dčis ix hōib; xxxvj. š .ij. đ . o p opař . Clxj. diei.

šs Sm^a—vj. li .xv. š .vj. đ.

Đ Hameleto de Dyncloydan de redd̃ uni^o villañ .ij. š.
vid; de Đd Hibnico vřl medieř blađ ħ lacř qđ vocat^r M^oionuth.

Đ filiis Grigori ab Lewelyn de una c^anoč fři ħ iiij^{or}
C^anoč aueñ viij. š .vj. đ.

Đ eisđm de duob; Multoñ xij. đ.

De duob; agnis iiij. đ.

Đ eisđm de butiř vj. đ.

Đ eisđ de .xl. ouis j. đ . o.

Đ eisđm de vj galliñ vj. đ.

Đ eisđ de oř xxx. diez .iiij. š .ix. đ.

Đ Pellipař de dimiđ c^anoč fař ordei de Međ uni^o Multoñ
de Međ uni^o agni . Đ .x. cunis de butiř de Međ uni^o galline
xiiij. đ . o . Đ opač ei^ođ vij. diez .xj. đ . q^a

Sm^a—xviiij. š .ix. đ . q^a.

De Hameleto de Weuentefrau de redd̃ villanoꝝ ei^ođ .iiij. š
.iiij. đ.

Extent of Anglesey, 1294.

Ð eisð de uno angno ꝛ dimid Angn̄ de butiř de xxx cunis de .v. galliñ ꝛ dimid ꝛ de uno istor bladi de opač t^um dieꝝ .xviij. ð . õ . ꝛ Respond de M^yonnyth cū villañ de Trefberewet.

APP. A a.

A. D.
1294.

Ð villañ de Aberfraw de redd asð dcoꝝ villanoꝝ .viij. s .viij. ð.

Ð eisð de .x. c^annoč ꝛ dimid fři.

Ð .vij. c^anč fař auen̄.

Ð .iiij^{or}. c^annoč fař ordei .xlviij. s .vij. ð.

Ð .ix. villañ ei²ð ville de lacť t^um vaccaꝝ . de iiij^{or} Multoñ dimid.

Ð .ix. angnis . de butiř.

Ð .CL. oũ.

De xxvij galliñ—xvj. s .iiij. ð.

Ð .vj. teneñ vastis . de t^b Multoñ . Ð .vj. angnis . de .ix. galliñ de butiro.

De C. oũ .v. s .j. ð.

Iřm sunt in dca villa .ix. villani de q^tb; xxvij galliñ .ij. s .iiij. ð.

Ð quol; eoꝝ opač t^um dieꝝ ad sercland blad ꝛ vař opačo eoꝝ .ij. s .iiij. ð . q; quilib; eoꝝ recipit unũ panem p diem.

Ð eisð villañ p igne ꝛ st^amine in Cuř ðni Reğ .xxx. s.

Iřm de opač in Autũpno de CCC hoĩb; quos .xv. villani de Mañio inuenient . ꝛ de iiij^{xx} hoĩb; quos villani forinseč de Cantreð inueniēt .Lxvj. s .ix. ð.

Iřm de . DC . hoĩb; ꝛ equis ad hciand p unũ diē Lxxv. s . p diem j. ð . õ.

Iřm de pquiš Cuř . de Aberfraw .xl. s.

Ð pastuř .xx. s

Iřm de dčis villañ de Aberfraw .x. c^annoč auen̄ ad p̄bend .vj. s .viij. ð.

ss Sm^a .xvj. lĩ .vj. s .iiij. ð . ob.

ss Sm^a toĩ—xxxviij. lĩ .v. s .xj. ð . õ . q^a.

Extent of Anglesey, 1294.

Extenta de Cantređ de Aberfrau.

- APP. A a. Đ redd asđ de Tounsokel 7 aliis Hameleđ de pgeie Hona
A.D. .viiij. li .v. s.
1294. Iđm de eisđ vilt .xl. c^annoč farie aueñ p̄ .iiij. li.
Iđm .x. c^annoč fri p̄č .xx. s.
ss Sm^a .xiiij. li .v. s.
Đ vilt de Trefoweyn de redd . liđe tenenč .xxxiiij. s
.xj. đ . o.
ss Sm^a—xxxiiij. s .xj. đ . o.
Đ vilt de Kelemokel de redd asđ liđe teñ .xvj. s . de villa
de Bodelowe . de redd asđ liđe teñ .ij. s .vj. đ.
Đ vilt de Thwayn de redd asđ liđe tenenč .xxxvij. s.
Iđm de eađ vilt de teñ Mađ Ad Goch xl s.
ss Sm^a—iiij. li .xv. s .vj. đ.
Đ vilt de Drianuyłch 7 Trefichod de redd asđ libož hōum
.Liiij. s .ix. đ.
ss Sm^a .Liiij. s .ix. d.
Đ . vilt de Bodarchewrau de redd asđ liđe teñ .v. s.
Iđm de iij c^annoč 7 di fañ aueñ .vij. s.
ss Sm^a .xij. s.
Đ vilt de Crucanel de redd asđ liđe teñ .vij. s .xj. đ. Iđ
de .iiij. c^annoč fañ .vj. s.
ss Sm^a .xiiij. s .xj. đ.
Đ vilt de ¹Griffry de redd asđ liđe teñ .x. s.
Iđ de vilt de Bochornach de redd asđ liđe teñ .xxiiij. s
.v. đ . o.
Đ vilt filiož Meurikel de redd villanož .xix. s .iiij. đ . o 7
Iacent in vasto .iiij. bouađ terř.
Iđ de fřo uni^o c^annoč dimid 7 j. buselt p̄č iiij. s .iiij. đ . o.
Iđ iiij^{or}. c^annoč fañ aueñ p̄č viij. s.
Iđm de potuř .Dxx. hoim p unū diē .xliij. s .iiij. đ . vidž
p hoie p unū diē .j. đ.

¹ T in the copy.

Extent of Anglesey, 1294.

APP. A a

A. D.
1294.

Iŕm de ^{xx}iiij equis q̄ valent .x. s̄ . vid; p̄ equo .j. d̄ . ō.

Iŕm de quol; villañ unus porc^s . si huerint porc̄ . p̄c̄ xx. d̄.

De q^alib; domo una gallina de p̄c̄ .j. d̄ ⁊ val; .ix. d̄.

ss Sm^a .vj. lī .xj. d̄ . ō.

Ð vilt de Bodenaylwyn de redd̄ villanoz̄ .v. s̄.

Iŕ de fr̄o .ij. c^annoç̄ . p̄c̄ .v. s̄.

Iŕ . iiij.^{or} c^annoç̄ faŕ aueñ ⁊ iiij. buss̄ p̄c̄ .ix. s̄ .vj. d̄.

Iŕm in potuŕ .CCClx. hoīm p̄ unū diē xxx. s̄.

Iŕ de potuŕ .Cxx. eqⁱs̄ .xv. s̄.

Iŕ de q^ol; villano .j. porc̄ de p̄c̄ .xx. d̄.

Iŕ de q^ol; villañ [j galliñ ⁊] sunt viij vilt ⁊ vat̄ . viij d̄.

ss Sm^a .Lxvj. s̄ .x. d̄.

Ð vilt de Trefolyn de redd̄ ass̄ . cons̄ ⁊ aliis̄ suiç̄ .x. s̄ .x. d̄.

ss Sm^a .x. s̄ .x. d̄.

Ð vilt de [Thledwygant]hles de redd̄ ass̄ liboꝝ hoīm
.xxiiij. s̄ .ix. d̄.

Ð .j. c^annoç̄ faŕ aue ij. s̄.

ss Sm^a .xxvj. s̄ .ix. d̄.

Ð vilt de [Bodbetwyn] de[redd̄ ass̄] liboꝝ hoīm .xxj. s̄
.iiij. d̄.

Sm^a .xxj s̄ .iiij d̄.

Ð vilt de [Trefdrefvastrondeon] de redd̄ ass̄ libe teñ
Lxiiij. s̄.

Iŕ de iiij.^{or} c^annoç̄ faŕ . aue . dimid̄ ⁊ .ij. ptib; .j. buss̄ ix. s̄
.iiij. d̄.

Iŕ de d[uob; lagen̄ butiŕ] x. d̄.

ss Sm^a .Lxxiiij. s̄ .ij. d̄.

Ð vilt de Trefdrefdysteyn de redd̄ ass̄ iiij lb̄ xvj. s̄ .x. d̄.
ō q^a . de una c^annoç̄ fr̄i . Ð una c^annoç̄ aueñ ⁊ dimid̄ ⁊ de
xij [ferŕ] equoz̄ vj s̄ vj. d̄.

ss Sm^a .C .iiij. s̄ .iiij. d̄ . ō . q^a.

Ð vilt de Badaon¹ de redd̄ ass̄ .xxij. s̄ .iiij. d̄.

¹ Bodaon in the copy.

Extent of Anglesey, 1294

APP. A a.

A.D.
1294.

šs Sm^a . xxij s̄ . iiij đ.

Đ vilt de Dorodeweyt de redd ass̄ . viij s̄ viij đ.

šs Sm^a . viij s̄ viij đ.

Đ vilt de Trefwalkemay de redd ass̄ .xviiij. s̄ .ij. đ . de
duobz c^annoč fař aueñ ʔ ij . ptibz uni^o c^annoč v. s̄ .iiij. đ.

šs Sm^a . xxiiij s̄ vj. đ.

Đ vilt de [Trygor] de redd ass̄ .xij. s̄ .iiij. đ.

šs Sm^a .xij. s̄ .iiij. đ.

Đ vilt de [Dryndrovel] de redd ass̄ [xxxviiij s̄ . iiij đ ob].

[Đ iiij] c^annoč fři .x. s̄.

Đ [vij] c^annoč fař aueñ xiiij s̄.

Đ iij vaš [but]uř . [xij s̄ de eadm vilt cum duobz villanis
de Trefdraes de potuř].

De potuř .Lxxij. eķ [ix s̄ . De] potuř CCxl. hořm ʔ caniū
xx. s̄.

[šs Sm^a] .Ciiij. s̄ .iiij. đ . o.

Đ vilt de Rosm[awr de Redd ass̄ .xx. s̄].

Đ potuř [lj] eķ .xviiij. s̄ .x. đ . o.

Đ potuř [de .D. hořm] p unū diē .L. s̄.

šs Sm^a iiij lĩ viij s̄ x đ o.

Đ vilt de [Keuentrefraw] de redd ass̄ iij s̄ iiij đ . de

^{xx}
potuř . iiij equoż x s̄ . de potuř . CCxl hořm ʔ caniū xx. s̄.

šs Sm^a .xxxiiij. s̄ .iiij. đ.

Đ omibz villañ de dča Cantreda de vj c^annoč fři . xv s̄.

Đ .xix. c^annoč fař aueñ xxxviiij. s̄.

Đ viij c^annoč aueñ ad p̄b̄ .v. s̄ .iiij. đ.

De xxvij galliñ .ij. s̄ .iiij. đ.

Đ quolz unū porcū si fuerint de p̄cio .xx. đ.

Iř q̄lj eoż debet arrare semel in annū q̄ valz . xxiiij s̄
viiij đ.

šs Sm^a .iiij. lĩ .vj. s̄ .xj. đ.

Đ placif ʔ pquis Cantrede de Aberfraw .xl. s̄.

šs Sm^a .xl. s̄.

Extent of Anglesey, 1294.

šs Sm^a to^t Cantrede de Aberfrau—Lxv. lī .xviij. š .vij. đ . APP. A a.
ō . q̄.

A.D.
1294.

Extenta Manⁱii de Kemmeys.

Primo dicūt q̄d sūt in Maⁿio de Kemmeys .iiij^{or}. caruca^t
ter^r p̄c̄ caru^c .xxx. š . p annū.

šs Sm^a vj. lī.

Đ iiij^{or} . p^atis . ibid̄ que valent p annū xx. š.

De gardino ibid̄ .xl. đ.

Đ t¹b₃ . Molend^{xx} . iiij cranno^c farine aueñ viij. lī p̄c̄ cranno^c
ij. š.

De piscar̄ ibid̄ .ij. š . iiij đ.

šs Sm^a .ix. lī .vj. š .viiij. đ.

Đ redd̄ as̄ libe teñ ville de Kemmeys .Cvj. š .xj. đ.

šs Sm^a .Cvj. š .xj. đ.

Đ villañ . ei^ođ ville de aliis cons̄ . t̄ sui^c . p annū .xiiij. lī.
.xiiij š.

šs Sm^a xiiij lī xiiij š.

Đ placit̄ t̄ pquis̄ Cu^r .xl š.

šs Sm^a xl. š.

šs Sm^a to^t Maⁿii de Kemmeys .xxxvj. lī .vij. š .vij. đ. p̄b.

Extenta Cōmo^t de Talboleon.

Đ redd̄ as̄ vilt de Tref nedeuent de li^bo teñ xxxvij. š . đ

šs Sm^a xxxxij. š .ij. đ.

Đ vilt de Thlanvugel Thledwyghan ¹ de redd̄ as̄ .xj. š.

šs Sm^a .xj. š.

Đ vilt de Threfchlawrē . de redd̄ as̄ li^bo^z teñ . ei^ođ ville
xlviij. š.

šs Sm^a .xlviij. š.

Đ vilt de Codanewe de redd̄ as̄ vij. š vij. đ . ō.

šs Sm^a .vij. š vij. đ . ō.

¹ Thledwygan only in the copy.

Extent of Anglesey, 1294.

APP. A a.

A.D.
1294.

- Ð vilf de Bodaokel de redd asš .xj. š.
šs Sm^a .xj. š.
Ð vilf de Carnethouf de villanis ei^od de Tunkel xiiij š iiij d.
De eisdm villañ p potuř t cons Lxij š v. d.
De terra Yarward fit Maddoey viij š iij. d.
Ð terris vastis ei^od ville xj. š.
šs Sm^a .iiij. li .xvj. š.
Ð redd asš . ville de Trefwadokel .xliv. š .viij. d.
šs Sm^a .xliv. š .viij. d.
Ð redd asš libož vilf de Kemelyn .xix. š .xj. d.
De villañ ei^od ville p potuř t aliis šuič .xxxiiij. š. viij. d.
šs Sm^a .Liiij. š .vij. d.
Ð vilf de Kardekande de redd asš libož hoim Lxxvj. š.
šs Sm^a .Lxxvj. š.
Ð vilf de Thlegarn de redd asš libož hoim Lix š .v. d.
šs Sm^a .Lix. š .v. d.
Ð vilf de Bronewey t Conternowe de redd asš . libož hoim
.xxix. š .xj. d.
šs Sm^a xxix š xj. d.
Ð villa de Aberhalowe de redd asš libož hoim v. š.
De villanis ei^od ville de Tungel .xviij. š vj. d.
de eisdm villanis p potuř t aliis šuič .xxiiij. š .v. d.
de řra Ad Ruffy dī m̃.
Ð řra Map Porth vj. š.
de řra Hona fit Keñ .v š.
de řra řui garcilis ij. š .v. d.
šs Sm^a .Lxvj. š.
Ð vilf de Bodewygan de redd asš .xiiij d.
šs Sm^a .xiiij d.
Ð villa de Thalanuoyl de potuř t opač villanož ei^od ville—
iiij. li .xviij. š . ob.
šs Sm^a iiij li xviij š ob.
Ð vilf de Carnethur de Tunğ .v. š . de potuř t aliis cons
.xj. š .iiij. d.

Extent of Anglesey, 1294.

APP. A a.

- ss Sm^a .xvj. s̄ .iiij d̄.
 Ð vilt de Thlandogewel de Tunḡ .xx. d̄. de pot^rra 7 aliis
 cons̄ .viij s̄ iiij d̄.
 ss Sm^a .x s̄.
 Ð vilt de Bodewarnan de redd̄ villanoḡ x s̄.
 ss Sm^a .x s̄.
 Ð vilt de Boderonyn de redd̄ 7 cons̄ villanoḡ xxvj. s̄ .vj. d̄.
 ss Sm^a xxvj s̄ vj d̄.
 Ð vilt de Meriogan de cons̄ villanoḡ .xxiiij s̄.
 ss Sm^a xxiiij s̄.
 Ð vilt de Trefnegoch de redd̄ potu^r 7 cons̄ villanoḡ xxiiij s̄
 ix d̄ o q^a.
 ss Sm^a .xxiiij s̄ ix d̄ o q^a.
 Ð pteḡionib; eiusdm̄ Commoti viij s̄ j d̄.
 ss Sm^a viij s̄ j d̄.
 Ð pquis ei^od̄ Commoti xl. s̄.
 ss Sm^a xl. s̄.
 ss Sm^a to^t hui^o Cōmoti .xl. lī .iiij s̄ .ij d̄ o q^a p^b.

A.D.
1294

Extenta Manḡii de Penros.

- Ð redd̄ as̄ ei^od̄ Manḡii . Lviij s̄ iiij d̄.
 Iḡm de eod̄ p̄ p̄sentacōm iuratoḡ . xxiiij s̄ xj d̄.
 Ð ḡnico . iiij^{or} caruca^{vj. lī} ter^r 7 va^t caru^c .xxx. s̄.
 Iḡm de t^b; Molend̄ iiij. lī .vj. s̄ .viij. d̄ . de potu^r CC .x.
 hoīm . CCCC . ij . eq^oḡ . Cix s̄ o q^a.
 de redd̄ bla^d iiij lī xiiij s̄ j. d̄.
 Iḡ de M^yonnith lactis cui^od̄ Rustici viij. s̄ .ix. d̄.
 Ð redd̄ buti^r xj. s̄ .vij. d̄.
 Ð blado ad p̄bend̄ Palefrid̄ ḡni ij s̄.
 Ð angū . 7 gallinis vj s̄ viij d̄.
 Ð redd̄ fer^r fab^r . iiij s̄.

... error
 . . . ex-
 tenta . . .
 a . . . e . . .
 original
 . . .

Extent of Anglesey, 1294.

APP. A a.

de ouis ⁊ butīr vj đ.

A.D.
1294.

De cariaḡ turbaḡ ⁊ t^rbis x š.

Đ liteř dī m^ař.

Opa ⁊
conš vilt
de
Penros.

šs Sm^a .xxvij lī xiiij đ . ō . q^a.

Đ villañ . eiusđm p ſuicio in Autūpno . Sc₃ p .iiij. Menš .
singlm . Menš . p viij dies . s . singlo . dieḡ p xxxvj hoies .
qđ ſuič valet p diē singulo j. đ . ō—C . viij š . De xiiij.
Cořelt p opib₃ xiiij hoim p iij dies in autūpno qđ ſuič valet
iiij š x đ ō . de opib₃ .xx. equoḡ sine garcioñ ad ħciandē tēpe

yemali . p unū diē qđ valet xx. đ . De opib₃ .vj. equoḡ^{xx}

v. garč ad ħciandē tēpe q^adraḡ . p unū diē qđ valet xl. š.⁺

Đ opib₃ . xvij gaueloḡ quoḡ quil₃ deb₃ ħciař p .iiij. Menš .

vid₃ p iiij .x. dies cū uno equo ⁊ uno garcōe . qđ val . xiiij lī .
x š.^{xx}⁺

Đ eisđm de opib₃ ext^ahenciū fimū cū xx . equis ⁊ garcōem
p unū diē .xl. đ.

Sm^a—xxj. lī .vij. š .x. đ . ob.

Sm^a Mañii de Penros .xlvij. lī .ix. š .j. đ . q^a.

[On a small parchment schedule sewed on to the Roll the following appears.]

Videt^r qđ sit error in extenta Manerii de Penros in
ptičlis šbsc¹p^ř . Videt^r de reddē eiusđm Mañii . Potura
hoim ⁊ eq^oḡ . Et reddē bladi . que iđo sunt cruce signati in
extenta.

Sm^a .xiiij. lī .v. š .iiij. đ . ob q^a . Qui resp^otuant^r p errore
usq^o sup comp^o Cañarii . corā consilio P¹nč p petiçōnem
villanoḡ de Penros ad pliamētū ĩmīo sčī Hillarii . Anno
Regni Reḡ Edwardi Tricesimo tercio.

Commot^o de Turkelyn.

Đ reddē ašs ville de Henescot vj. š .vij. đ.

šs Sm^a .vj. š .vij. đ.

Extent of Anglesey, 1294.

Slagoruc¹ ⁊ Sleckou cū ptiñ de redd as̄ j m^ač.

APP. A a.

Ð potuř eoŷđ xxij s̄ iiij đ.

A.D.
1294.

Ð ťra G^a)uasii fit Phi que nūc est in manu Reġ xxiiij s̄ đ.

šs Sm^a . Lix s̄ .vj. đ.

Sistulas cū ptiñ de villa pđča cū villis s¹ respondentib; iiij lī vij s̄ vj. đ.

šs Sm^a . viij lī vij s̄ vj. đ.

Ð hōib; de Curchlayt Manentib; šr teñ de Sistulas . p otuř . Lxviij hoīm . Lxviij canū ⁊ iiij^{or} eġ xj. s̄ .x đ.

šs Sm^a .xj. s̄ x đ.

Ð redd as̄ ville de Reccow . xlviij s̄ viij đ.

šs Sm^a . xlviiij s̄ viij đ.

Bodaneu ⁊ Bodenawyn cū ptiñ de eisđ de redd as̄ vj. lī xvij s̄ iiij đ.

šs Sm^a .vj. lī .xvij s̄ iiij đ.

Ð potuř ei^ođ p CCCL . hōib; . ⁊ Lxxv . canū ⁊ Lxxv . Codanou ⁊ Bothunok^r.
q̄ p unū diē qđ vať xl s̄ vij đ ō.

Ð opib; p tres dies in Autumpno singlo die p xvj hoēs jd vať xvj. s̄ . singlo pč p diē j. đ ō.

de Lx . galt ⁊ iiij^{or} angnis eoŷđ v. s̄ .vj. đ.

Ð M^o)ionith ei^ođ cū vilt adiač . s̄ . Rosmanach Bodeueny t Dery iiij lī vij s̄ j đ ō.

de eisđm vj c^annoč aueñ que vať iiij s̄.

Iť de eisđ p auagiis . xj s̄ iiij đ.

šs Sm^a—vij lī xiiij s̄ vij đ.

Ð redd as̄ teñ ei^ođ x s̄.

Bodeuenu.

Ð opib; xv hoīm in eađ villa ad metend p unū diē qđ vať xxij. đ . ob.

Iť de xv. galt ⁊ uno angno .xvj. đ.

Iť de t¹b; crannoč fri de redd vij s̄ vj đ.

šs Sm^a xx s̄ ix đ ō.

¹ Tlagoruc in the copy.

Extent of Anglesey, 1294.

- APP. A a. Ð redd ei^odm . iij s iij d . de opib; xxvij hoim ad metend
 p unū diem . iij s iij d ob.
 A.D. 1294.
 Ros- Iīm de xxvij galt t uno angn̄ de redd ij s v d.
 mangh. Iīm de uno teñ ei^od j c^annoč fři qđ val; .ij. s vj d.
 ss Sm^a xj s vij d o.
 Dery. De opib; .xxiiij. hoim ad metend p j . diem . iij s.
 Iĩ . de xxiiij galt t angn̄ t dī ij s iij d de iiij^{or} villanis
 sup^adčis . s . Boteynok(Bodeueneu Rosmangh t Dery .
 p potuř CCCC . hoim .CC. canū .CC. eř p unū diē
 .Lxxv. s.
 ss Sm^a .iiij. lĩ .ij. d.
 Bode- Ð redd ij s vj. d.
 wryt. Iīm p potuř . xlix hoim . xlvij canū t iij eř p unū diem
 viij s v d o.
 Iĩ de uno c^annoč fař auē .ij. s.
 ss Sm^a . xij s xj. d o.
 Slorat- Ð redd ei^od dī m̄.
 henryet. Troscloyndysteynet de redd dī m̄.
 Ð Bedelt toř cōmoř de redd ij s vj d.
 Iĩ p eisdm ij c^annoč fři v s.
 Iĩ p viij c^annoč t ľcia pte j . c^annoč fař auē xvj s viij d.
 Ð aduocař v. s x d.
 Ð batelt de portu de Dulas .xx. d.
 ss Sm^a xlv. s.
 Nan- Ð redd asř ei^od . Lx s ij d.
 mauř Iĩ de vij c^annoč t dī fři de redd xvij. s . ix d.
 Sudon Iĩ de xxvij c^annoč dimiđ iij busř farñ auē . Liij s vj d.
 Vach^an ss Sm^a .vj. lĩ .xij. s .v. d.
 p Regē. ss Sm^a toř hui^o Cōmoř . xliij lĩ ix s .j. d . o.

Extent of Anglesey, 1294.

Extenta Cōmoſ de Mene.

Primo Rēndunt¹ de dñico pp^o Regē qđ sunt in Mañio de Rofeyr̄ .x. caſ terř de q^lb₃ . vj caruĉ sūt de dñico 7̄ iiij^{or} de excaef̄ 7̄ vaſ . quel₃ . caruĉ .xxx. ſ.

APP. A a.

A.D.
1294.

ſs Sm^a . xv li.

Iřm de Gardino dñi Regē . iij ſ.

Iř de iij^b₃ . p^atis v. ſ.

Iř de pastuř . xx ſ.

Iř de t^lb₃ Molend que Rēndunt¹ de iiij c^annoĉ fař 7̄ vaſ Cvj ſ viij d p̄c c^annoĉ .xvj. d.

^{xx}

Concesse
Regine
p Regem

Iř de firmař 7̄ villanis de redd asſ xxx ſ xj. d.

Iř de Albo 7̄ M^lionith vj ſ iij d.

Iř de eod vj c^annoĉ fři 7̄ vaſ xv. ſ.

Iř de eod iij c^annoĉ fař ordei 7̄ val iiij ſ.

Iř de villañ de xxij c^annoĉ iij b₃ fař ordei 7̄ vaſ xxx ſ iiij d.

Iř de xij villañ q̄ tenēt xij gauelf una teñ 7̄ rendunt¹ xij c^annoĉ 7̄ dī fař aueñ 7̄ val . xvj ſ viij d.

Iř de Fabris iiij^{or} c^annoĉ fař ordei vaſ .v. ſ iiij d.

Iř de eisđ villañ iij c^annoĉ aueñ . ad p̄b . palefř Regē xij d . p̄c c^annoĉ iiij d.

Iř de Liiij^{or} galt de quib₃ xvij falcoñ 7̄ vaſ . iiij ſ vj d p̄c galt j d.

Iř de exeuñ villanož . iij ſ iiij d.

Iř p̄dci villani debēt inueniř . CC .xl. eq^os cū tot hōib₃ ad hciand 7̄ vaſ xxx. ſ p̄c opis equi j d 7̄ hōis ob.

Iř debēt Meſe cū CCCC . hōib₃ p unū diē 7̄ vaſ oř . xxxiiij ſ iiij d . Vid₃ quil₃ p diē .j. d.

Iř deb cariař . blađ cū Lxxij hōib₃ 7̄ Lxxij eq^ls p unū diē 7̄ vaſ . ix ſ vid₃ p hoie . ob . 7̄ equo j d.

Iřm debnt ext^aere fimū cū xiiij eq^ls 7̄ vaſ oř . xiiij d.

Iř deb inueniř dno Ignem vel xx ſ.

¹ So in the Record.

Extent of Anglesey, 1294.

APP. A a.	Iř de st ^a mine x ř.
<u>A.D.</u> 1294.	Iř de eisđm de quol; . ģntē ptes agnos q ^a .v. dabunt unū . Ŧ vař iij ř iiij đ.
	Iřm de pđčis villañ de quol; ģntē galliñ .xx. oua .xx. đ.
	Iřm de pītis Ŧ pquis Cuř xl . ř.
	řs Sm ^a . xx lĩ .vj. đ.
	řs Sm ^a toř istius Mañii .xxxv. lĩ . vj đ.
Porthamal Geythrem ¹	Đ eađ vilt de redd asř . iiij lĩ . xvij ř iij đ q ^a . řs Sm ^a . iiij lĩ xvij ř iij đ q̄.
Sode- wyndrū.	Đ eađ vilt de redd asř Lxix ř vj đ ō. řs Sm ^a Lxix ř vj đ ō.
Srefarthen	De eađ vilt de redd asř xxvij ř viij đ.
Igaerwen.	De eađ vilt de redd asř . xij ř viij đ.
Ran- dygadou.	De eađ vilt de redd asř . vij ř iiij đ.
Kaeruan.	De eađ vilt de redd asř .xj. ř.
Ternocet.	De eađ vilt de redd asř . xxiiij ř iij đ ō.
Trefolwyn	De eađ vilt de redd asř . vj ř v đ.
Grukdowny	De eađ vilt de redd asř . xxiiij ř iiij đ.
Myssoglen	De [firmař] ei ^o đ vilt iiij ř vj đ. Iř de potuř Clxxij . hořm Lvij equo; p unū diē ab eisđ firmař xxj ř v đ ōb . Vid; p hoře j đ Ŧ p equo j đ ō. Sm ^a xxv. ř xj. đ ō.
Boteuryda	Đ redd asř .x. đ. Iř de eađ vilt .viij. galliñ viij đ. Sm ^a viij đ.
Denan.	Đ eađ vilt p potura .CCC. xxix hořm Ŧ C. ix eđ xlj ř ōb. Iř de eađ villa xiiij galt Ŧ vař xiiij ř. Sm ^a xlij ř ij đ ō.
Heyrdes- weyth.	Đ eađ vilt p potuř de CLiiij hořm .CC. xvij. eđ . iiij lĩ xx đ. Đ eađ vilt xxx. galt Ŧ vař xxx. đ. Iř p arratuř ei ^o đ vilt q, multū remota a Cuř ij ř vj đ.

¹ Not in the copy.

Extent of Anglesey, 1294.

Iŧ p aŭaḡ istius ville cū vilt pcedente iij s iijj đ.	APP. A a.
Sm ^a iijj lī x s.	A. D.
De redd ass ei ^o đ ville iij s iijj đ.	1294.
Iŧ p potura . CClxxvij hoīm ʔ canū xxijj s j đ.	Tref-
Sm ^a . xxvj s v đ.	ūweth.
Đ redd ass ei ^o đ viij s vj đ.	Skeyokē
Iŧ p potuř de D ʔ iijj hoīm ʔ C. lxvijj eḡ . Lxijj s.	
Iŧ de xiiij galliñ xiiij đ.	
Iŧm de istis vj. vilt p M ^o ionith xij s iijj đ.	
Iŧ de teñ de Skyuiokē de redd ass . vij đ.	
Iŧ .ij. c ^a nnoč fři . ij c ^a nnoč fař aueñ ij c ^a nnoč fař ordeī ʔ	
vař xj. s viij đ.	
Iŧ de terra Madyn ab Ađ de redd vj. đ.	
Sm ^a . iijj lī xvijj s ix đ.	
Đ ead villa de redd ass .xl. s viij đ.	Roscolyn
Đ t ^b ; hōib; ei ^o đ ville de redd ass . ij s vj đ.	Crefs-
Đ ead vilt vj c ^a nnoč fři . ʔ vař xv. s.	caweyn. ¹
Iŧ xij c ^a nnoč braš aueñ .xij. s . p ^o c c ^a nnoč xij đ.	Treme-
Iŧ de uno Mens butiř ḡ valet iij s iijj đ.	bjon.
Iŧ .ij. c ^a nnoč fař ordeī ḡ vař ij s viij đ.	
Iŧ .ij. c ^a nnoč aueñ xvj. đ.	
Iŧ .ij. Multoñ ʔ vař xvj. đ.	
Iŧ xvj galt xvj đ.	
Iŧ de exheuñ tam de butiř q ^a ouis xvj đ.	
Iŧ de Đd Goth de Trefynan j bus fři ʔ vař vij đ o ʔ uno	
buss fař ordeī ʔ vař iijj đ.	
Iŧ p pte dči Đd . exheuñ iij đ.	
Iŧ de eod de M ^o ionnith .ij. đ.	
Iŧ de quol; hente ples agnos q ^a .v. unū agnū ʔ estimant ^r	
xx agni de quib; . iij s iijj đ.	
Sm ^a . xliij s.	
Đ ead vilt de fřo . iij ^o r c ^a nnoč ʔ iij buss .xj. s .x đ o.	Tre-
	garwet

¹ Trefscaweyn in the copy.

Extent of Anglesey, 1294.

APP. A a.

A.D.
1294.

Iř de brař aueñ .ix. c^annok . 7 dī 7 val; ix 3 vj đ.

Iřm de farina ordeī una c^annoc 7 dī 7 val; ij 3.

Iř de duab; ptib; uni^o vař butiř 7 ľcia pte unius ptis uni^o
vař butiř 7 vař ij 3 vj đ 5 q^a.

Iř de Multoñ xij đ 5 q^a.

Iřm de exheuñ ei^ođ ville xvj. đ.

Iř de auag istius vilt 7 pcedent xx đ.

Iř de quol; hente ptes agnos q^a .v. unū agnū de quib; iij 3
iiij đ.

Iř de M^oionnith dua; dca; vilt .iiij. c^annoc fři . iiij^{or}
c^annoc fař ordeī iiij^{or} crannoč fař aueñ 7 valent xxij 3 iiij đ.

Iřm de Albo vj 3 viij đ.

Iř de Lalwarchvoyl .v. 3.

Iř de ead vilt j Crannoč aueñ ad p^ob . 7 val; viij đ.

Iřm de ptectionib; Rē xix 3 iiij đ.

Iřm de pquis Cuř xl. 3.

Sm^a .vj. lī .viij. 3 .iiij đ.

Sm^a to^o istius Cōmoti p^ol maneř .xxxix. lī .xj. đ.

Đ vilt de Bodeyhan de redd asř xiiij 3 iiij đ.

3s Sm^a . xiiij 3 iiij đ.

Đ vilt Ioñ Maphyhton de redd asř cons 7 aliis řuič
xxxix 3 . ix đ 5.

3s Sm^a xxxix 3 . ix đ 5.

3s Sm^a total terř Eři . Liiij 3 j. đ oř.

De quib; allocant^r vič .L. 3 . p cartā Reğ q^am Eřs
ostendit.

Γ^ora
Abb de
Cone-
wey.

De iiij^{or} carucař terř in Mañio de Cornuchles pč caruč
xxvj 3 viij đ.

3s Sm^a Cvj 3 viij đ.

Đ uno Molend fracto de quo n^t . de past^a xx 3 . de redd
asř liřo; teñ iiij lī . x 3 . viij đ . de villañ ei^ođ ville de redd
v. 3.

Iř p potuř 7 aliis cons 7 řuič . Liiij 3 iiij đ.

3s Sm^a viij lī x 3.

Extent of Anglesey, 1294.

Tursemon q̄ est hamelett^o ptinens ad Gerneweles cū APP. A a.
hameleſ de Westdrewy de redd̄ as̄ istoꝝ hameleſ Cxvj s̄ ix d̄.

ss Sm^a C .xvj. s̄ .ix. d̄.

A.D
1294

Ð T^o bonmaylok̄ de ſra Abb̄ . de redd̄ as̄ ⁊ aliis conſ
⁊ ſuiĉ . ei^o d̄ .xxxv. s̄.

ss Sm^a .xxxv. s̄.

ss Sm^a to^t ter^r Abb̄ .xxj. lī .viii s̄ v. d̄.

ss Sm^a tota^t d̄ce extente .CCCC^{xx} iij .iij. lī .x. s̄ .xj. d̄ . q^a.

Terre contente in extenta collate diūsis hoīb; p Cartas
Rē . post confeccōem extente p̄d̄ce . De quib; viĉ nō debet
oñari in comp̄ suo sup contentis in ead̄m extenta. Videſt.

Ð villaſ de Bodeyhan ⁊ Joĥ Maphyhton que extendunt^r
ad .Liiij s̄ .j. d̄ . ob̄ quas Ep̄s Bangoſ tenet p cartā . Rē . L. s̄
imp̄m.

Ð Mañio de Cornuthles cū Hameleſ de Tursemon ⁊
Westdrewy ⁊ T^o lonmaylok̄ que Abbas ⁊ cōuent^o de
Conewey tenent p cartam Rē .xxj. lī .viii. s̄ .v. d̄ . imp̄m.

Sm^a to^t .xxiij lī xviii s̄ v d̄.

Ð villa de Nantmauſ q^am Tudeſ Vach^an tenet p cartam
Rē ad ſminū vite ip̄i^o Tuderī ⁊ Reſi filii ſui .vj. lī .xij s̄ v d̄.
—ad ſm vite . Et me^d q̄d iſta ſūma p̄x̄ p̄cedēs alloĉ viĉ in
decaſu : ut p; in dorſo ro^t cpoſ viĉ.

Sm^a xxiiij. lī .xviii. s̄ .v. d̄. Qui deſnt ſbt^ahi de Sm^a to^t
extēte q^ad viĉ.

Et eciam .xxiiij. lī .x s̄ de plit ⁊ pquis que continent^r in
ead̄m extenta in diūsis cōmot̄ p eo q̄d id̄m viĉ reſpond̄ iude
ſiml cū increm̄to in plit ⁊ pquis toci^o Cōm p diūſas pticulas
ext^a extentam.*

* Et ſic d; viĉ oñar̄ de cōtent̄ in ex̄ de claſ de .CCCC .
xxx .v. lī .ij. s̄ .vj. d̄ q^a . p̄b̄ . Eo q̄d Sm^a ſubſeq̄ns de plis
⁊ pquis ſub^ahitur ſicut ſre collaſ ut ſup^a.¹

¹ Not in the copy.

Extent of Anglesey, 1294.

APP. A a.

[On the dorse of the Roll.]

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Escaete In Cantred̄ de Abfrau temp̄ d̄ni Edwardi P̄ncip̄ Walt.

Escaeta. Wilts ap Daniel qui tenuit .xxx. acras ĩre cū ptinenĉ in Abfrau ad ĩminū vite sue de d̄no Leweliñ q̄ndā P̄nĉ Walt obiit ĩo s̄ci Mich̄ anno P̄nĉ P̄nĉ . Eġ . ij°. Per cui° mortē Henř de Dynintoñ tūc viĉ seisiuit ĩrā p̄dĉam in manū d̄ni P̄nĉ tanq̄a escaetā . ĩ p̄dca escaeta valet p̄ annū p̄ extentā fĉam p̄ ĩp̄m viĉ . xl đ . Unde viĉ eiusd̄m Coñ debet respondere annuatī sup̄ comp̄ suū ad Sc̄aem ap̄ Caerñ.

Sm̄a .xl. đ.

Escaeta. Daudid ap Llewelin qui tenuit villam de Thlallybion cū p̄tiñ in Cantř de Aberfrau ad voluntatē d̄ni Reḡ p̄ libaĉoem d̄ni . I . de Hauingge post guerram Maddoci ap Lewelyn obiit mense Augusti Anno P̄ncipat° . Eġ . P̄nĉ sĉdo . Post cui° mortē Wenthliana uġ eiusd̄m Đd ĩ Lewelin° filius eoꝝ iniuste occupauerūt p̄dĉam villā usq̄ mensem Septembř anno P̄ncipat° Eġ P̄nĉ iij quo mense p̄dĉus Lewelin° obiit tempe Walti de Wyntoñ viĉ Angleš que debuit fuisse escaeta d̄ni P̄nĉ post mortē d̄ci Đd . Et hoc pcepto : Henř de Dynigtoñ viĉ qui recepit p̄dĉam villam in manū P̄nĉ tanq̄am escaetā suam . Et valet p̄dĉa villa p̄ annū in oibꝫ exitibꝫ .vij. lĩ .xj. § .iiij. đ . Unde viĉ eiusd̄ Coñ debet responde annuatī sup̄ comp̄ suū ad Sc̄aem ap̄ Caerñ.

Sm̄a .vij. lĩ .xj. § .iiij. đ.

Escaeta. Lewelin° Voyl ap Griff ap Gogan qui tenuit villā de Kenleuyokġ cū Hamelettis de [Keyru]¹ ĩ Kilgwyn ad ĩm vite sue de dono d̄ni Eġ . illust's Reḡ Angł filio per Cartā ĩpius Reḡ . obiit . iij° die Ap̄ł anno P̄nĉ P̄nĉ . Eġ . v° . p̄ cui° mortē Henř de Dyninton tūc viĉ seisiuit p̄dĉam villā cū Hamelettis in manū d̄ni P̄nĉ tanq̄a escaetā . Et p̄dĉa villa cū Hamelettis valet p̄ annū p̄ extentā fĉam per ĩp̄m viĉ .xij. lĩ .xviiij. § .xj. đ.

¹ Supplied from the copy.

Extent of Anglesey, 1294.

Sm^a xij. li .xviiij. s .xj. d.¹

APP. A a.

Ð þra Ioþ Duy ap David in villa de Trebaddokel qui infecit David þrem suū Mense Maii a^o Pⁱncip^o dñi E . Pⁱnč quarto que extendit^r p vič ad tres solid^o . Unde vič debet responderē annuatī šr çp̄.

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Escaeta.

Sm^a . iij. s.

Ð Candalo ap Thoñ 7 Keñ ap Thomas de quodam annuo redditu aduocarie concelato 7 recuperato coram W . de de Sutton Iustic in anno Pⁱncipat^o dñi E 7 Pⁱnč iiiij^{to} . unde vič . deb^o oñari 7 c̄ . dī q^arē fr̄mi . p̄c̄ ij. s .vj. d.

Sm^a . ij. s .vj. d.

Ð Madd Vaghan . de Rosmanakel p quod aⁿuo redd^o concelato 7 recuperato coram p̄fato Iustic in anno iiiij^{to} p̄dco unde vič deb^o oñari 7 c̄—xvj. d . ob.

Sm^a xvj. d . ob.

Ð xiiij bouatis þre arrabit una domo . uno p^ato . una pte t^rbarie dco teñ spectante que fuerit . Madd ap Idewal in Pentrayth et que st in manu Pⁱnč p excaetam . et que extendunt^r p H . de Dynyntoñ vič ad xvj. s .iiij. d in anno 7 c̄ qⁱnto . de quibz debet sbtrai .v. s . pro redd^o annuo eiusdm teñ contenit in extenta Coñ . et deb^o vič oñari in compoto suo de xj. s .iiij. d . de residuo dce extente una cū appwameto.

Sm^a—xj. s .iiij. d.

Sm^a to^t—xxj. li .xj. s .ix. d . ob.

² Hee sunt pcuracōnes 7 ſuicia hīm Manerii de Penros in Cōmoto de T^rkef ubi inuenti fūnt .xij. Gauelli cū dimid^o tpe q^o villa extentata fuit.

Et de dca þra . gauellus soluebat . xx^{ti} . qⁱnq^o hoies p unū diem ad secand^o blada p sex septimanas tpe autūpnali.

Et de qⁱnq^o aliis acris .vq^o . hoies p unū diē ut sup^a.

Iť de omibz ist Gauellis soluebant qⁱnq^aginta eq^os cū tot garcōibz ad carianđ blada eođm tpe p unū diem.

¹ The copy ends here.

² On a parchment schedule
sewed on to the end of the Roll.

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Iť .lx. eq^os p unū diem ad herciand^o igras Pⁱnci^p cū tot garcōibz tpe vⁿali.

Iť .x. eq^os sine garcōibz ad fimand^o igras cⁱca Pascha.

Iť .xx. eq^os ad herciand^o fru^mta ordea fabas et pisa ac siligines sine garcōibz t hoc p unū diem.

Iť p p^racōe uni^o eqⁱ i hyeme t vere unā cⁿocā Lewelini q^alibz septimana cum straminibz t victualibus p Garcōne.

Iť in autūpno victualia p Garcōne sine eq^o . i estate nich.

vij

Iť p^racōes .xx. eq^oz et tot equ^oz p unū diē t noctē tpe hyemali . Et . xx^{ti} . melioribz eqⁱs de illis p sex i die unam cⁿocā Lewelini t oibz . viij . de illis aliis palefredis unam cⁿocā.

Iť in vere p octuagīta eqⁱs p^ruracōnes ut supra p aliis.

Iť in estatē p .lx. valetis p^racōes sine eqⁱs t totidē in autūpno.

Iť p igne ad op^o dⁿi Pⁱnci^p de glebario suo soluebant p tres vices i aduētū ipi^o videlicz autūpno Hyeme t v^e p un^aq^o vice cētū t^assas de glebis t tūc isti hoīes habebant unū glebariū libe t iādud^o ex^actū est ab eis i^lfd.

Iť p q^olibz Gauello q^olibz tpe anni duas t^assas st^aminum ad opus bettoz.

Iť de unoq^o gauello .xiiij. d p annū.

Iť de oibz gauellis .xv. galones butiri p annū.

Iť extra gauellos st .vj. acre t p q^alibz illaz solūnt p annū .xij. d.

Iť de oibz gauellis .xxviiij. galias.

Iť i eadm villa st .vj. gauelli de qⁱbz dⁿs habet reddit^o p^cunarios cū fru^mto . videlicz de Gauello Bledyn Grachais.

Iť de Gauello Ade ap Madauc .vij. sol .viiij. d.

Iť de dimid^o gauelli Madoci Capellani .xl. d.

Iť de gauello Philip Sayr .vij. solid.

Iť de igrā Gemllin Portarii .ij. s .vj. d.

Iť de gauello fab^oz .vj. cⁿocas fru^mti de c^anoca Lewelini.

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Iť de Gauello Philippi Capellani .iij. c^onoč cū dimida de ead^e m^esurā. APP. A a.

Iť de eod^e .xx^{ti}. đ .vj. galones butiri . duos . agnos .lx. oua
ť hoc p^{er} ānū. A.D.
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Iť de dimid^e gauelli Adam ap Byndelw .v. s^o .iij. đ.

Iť cōitas toti^o ville soluet p^{er} annū . xxx c^onocas de c^onocis Lewelini ad plus . videlicet ĩciā ptē fru^mti ť aliam ĩciā farine auena^e ť ĩciā ptē fariⁿ ordeacee ť aliq^uando d^ons fac^et eis g^{ra}ciam q^uo^d nō pe^{te}t ab ĩp^sis nisi .xx. c^onoč.

Iť p^{er} maronia lactis p^{ro}dc^e ville ĩ estate ť autūpno dimid^e toti^o lactis d^ocioris hōis de villa ť ilt^{er} aliq^uando ěet fruct^u .iij. vacca^z ť aliq^uando dua^z ille vacce ĩ festo o^mnⁱ s^{an}c^oz redir^et ad suū possessorē.

APPENDIX A b.

SHERIFFS' ACCOUNT OF ABERFFRAW AND PENROS, 30 EDW. I., A.D. 1302.

Chapter House Miscellanea $\frac{2}{3}$, Public Record Office.¹

APP. A b. Compt^o Walteri de Wyntoñ Vič Angleš a festo sancti
A.D. Michis anno regni Regis Edwardi vicesimo nono usq̄ festum
1302. sc̄i Michis anno regni Regis pred̄ci tⁱcesimo.

šs Maneriū de Aberfrau.

Aber- frau.	{	Idem respondet de fir ^a đnicož eiusdm Maneř
Corsodelen 7 T ^e fcastel p anñ . . . vij. lĩ .x. š		
Đnicē.	{	Đ redd̄ asš libe tenč eiusdem Maneř p idem temp ^o xxxij. š x. đ.
		Đ redd̄ asš villanož M ^o)dredi eiusdem Maneř . p idem temp ^o xx. lĩ .iiij. š . 5 q ^a .
Molend.	{	Đ fir ^a .iiij. Molendiož ibidem p idem temp ^o viij. lĩ.
Portař.		Đ fir ^a Portař eiusdem Maneř p idem temp ^o xij. š .iiij. đ Sm ^a totađ đci Maneř .xxxvij. lĩ .xix. š .ij. đ . 5 . q ^a .

šs Maneř de Penros.

Tur- kelyn.	Idem respondet de redd̄ villanož M ^o)dredi de Penros . per anñ xvj. lĩ .xxiiij. đ.
	Đ fir ^a .iiij. Carucař terř đnicož eiusdem Maneř p idem temp ^o C. š.
	Đ fir ^a .iiij. Molendiož eiusdem Maneř p idem temp ^o x. lĩ.
	Đ fir ^a Portař eiusdem Maneř . per idem temp ^o xij. š .iiij. đ.
	Sm ^a totađ istius Maneř .xxxj. lĩ .xv. š .iiij. đ.

¹ Now Ministers' Accounts, Bundle 1227, No. 3.

APPENDIX A c.

PETITION OF THE VILLANI OF PENROS AND INQUISITIONS AS TO THEIR CUSTOMS AND SERVICES, 16 EDW. II., A.D. 1322.

*Inquisition Ad Quod Damnum, 16 Edw. II., No. 40,
Public Record Office.*

A nre seignr le Roi ¶ a son conseil monstrent ses poures vileins de son Maner de Penros en le Countee Dangleseye en Northgales q̄ come eaux par erroū del estente du dit Maner soient nounduement chargez p̄ an de .xxj. li .vj. d. ultre leur due rente ¶ acostumeē auxi come de rente assese des queux deñs unqs le dit seignr ne nul seignr de celes pties auant le conqueste ne peus nestoit ne ne deuoit p̄ resoun estre s̄uy, ¶ mesmes ceaux vileins a leur peticioun nadguers s̄r ceo baille en plement p̄ auisement nre dit seignr ¶ son conseil eussent briefe de la Chauncelerie a monš Esmon Counte Darundel Iustice de Gales a enquerre de cel erroū : ¶ li ¶ son dit conseil s̄r ceo ctifier p̄ ses tres : ¶ puis aps p̄ise s̄r ceo p̄ la dite Iustice diligente enqueste en forme de lei ¶ ret̄ne duement en la dite Chauncelerie p̄ la quele piert pleinement qil sunt de les ditz deñs p̄ an chargez coudre resoun : eaux p̄ enchesoun de la morryne le leur bestes ¶ de leur aler nadguers peus la prise de cele enqueste en le s̄uiz nre dit Seignr coudre ses enemys ¶ rebeaux en diuers liens ount taunt este empoueriz qil ne ount m̄ye este de poair de trouer les coustages a seure s̄r ceo remedie, dount le Chaumbrelein de Caernaruan ¶ le Viscounte Dangleseye leur fount p̄r ceaux deñs destreindre greousement p̄r tut leurs temps, issint q̄ si nre dit seignr ¶ son conseil ne voillent a ceste foiz s̄r ceo

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Petition of the Villani of Penros, 1322.

APP. A c. ordener remedie : il leur couient lesser leurs tres et tenementz :
et aler mendinauntz p^r toutz iours saunz releuer . ¶ quoui il
A.D. 1322. prient au dit seign^r et a son conseil p^r Dieu q̄ eaux quise la
dite enqueste et examinee : voillent ordener qil soient
deschargez de ceaux deñs p an p^r le temps passe et a venir :
ou qil leur plaise comaunder brief de la Chauncelerie a la
dite Iustice ou a son lieu tenaunt en Northgales a estendre
le dit Maner oue les app^rtenaunces de nouel : issint qil
peussent s^r ceo estre mys a leur c^otein des ore en auaunt : et q̄
eaux ne soient mais en tiele man^ore greuez ne t^ouaillez : et q̄ leur
destresces soient p^r le p^rfit du dit seign^r relessez : q̄ leur
gaignerye et leur viure ne soient areryz ou desaitz : p^r defaute
de succour.

[En-
dorsed.] Il semble a Conseil sil plest a Roi q̄ bon s^oreit q̄ le Maner
sut de nouel estendu p bones et suffisauntz gentz, issint q̄ n^ore
seign^r le Roi pusse sauer la vite del extente et comaunder
oultre sa volunte.

Corā Rege.

Veniat Inquis cū peticōe coram Rege.

Edwardus Dei grā Rex Angl Dñs Hibñ et Dux Aquit
dilcō et fideli suo Edo Comiti Arundel Iustic suo Walf vel
eius locū tenenti in p^rtibz Northwalf salm. Ex parte villanoz
n^oroz de Manio n^oro de Penros in Coñ Angles nob est ostensum
qd cū antecessores sui villani de eodem Manio temporibz
Principis Walf p iris et teñ que ipi villani nunc tenent eisdem
Principibz viginti et unam libras et sex denar p omimodis
consuetudinibz et s^oiciis tm soluere consueuissent ac post
conquestū tre Walf consuetudines et s^oicia pdca ad quadraginta
et duas lib^r et duodecim denarios p Ministros dñi E quondā
Regis Angl patris [ñri] erronee extensa fuissent ac etiam
suponata. et licet ad psecucōem villanoz pdcoz idem pater n^r
nup Iustic suo tre pdce p b^re suū mandasset qd de errore hito

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in faciendo extentam pdcām inquisiuisset pleni^o veritatem ipmq̄ prem nrm inde ctificasset ut idem pater nr dc̄is villanis iusticiam fieri fecisset in hac pte : pdc̄us tamen Iustiĉ pmissa face non curauit, p̄ quod dc̄i villani de viginti t̄ una libr̄ t̄ sex denar̄ ult^a rectam t̄ antiquā extentam annuatim a tempore extente pdc̄e sic errone sic fce ad sc^acm nrm de Kaernaruan indebite onerant^r, t̄ p̄ eisdem viginti t̄ una libr̄ t̄ sex denar̄ nob̄ ad idem sc^acm reddend̄ g^auīl̄ dstringunt^r t̄ ea occōne inquietant^r min^o iuste in ipoz villanoz dispendiū non modicū t̄ iacturam . Nolentes q̄d ipi villani indebite p̄graunt^r in hac parte . Vos mandam^o q̄d p̄ inquisicōem p̄ vos si necesse fuit inde faciend̄ t̄ aliis viis t̄ modis quib; potitis vos pleni^o informetis quantū videlicet antecessores villanoz pdc̄oz p̄ consuetudinib; t̄ suiciis suis ante conquestū pdc̄m dederint t̄ quo tempore extenta pdc̄a fca fuit t̄ p̄ quos t̄ quali^o t̄ quo modo, t̄ utrū errone sic fca fuit ut pdc̄m est : p̄ quod ipi villani de pdc̄is viginti t̄ una libr̄ t̄ sex denar̄ exohari debeant necne . Et cū sup̄ pmissis eritis pleni^o informati nos de informacōe illa sub sigillo v̄ro distincte t̄ apte sine ditone reddatis ctiores hoc b̄re nob̄ remittentes ut ultius pfatis villanis sup̄ pmissis fieri faciam^o quod de consilio nro fore viderim^o faciend̄ . T̄ me ipō apud Eboz . xvij die Maii anno r̄ . n̄ quintodecimo.

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P̄ peticōem de consilio.

Inquisicio facta coram Thoma de Wynnesburý tenente locū dñi Edmundi Comitis Arundelt Iusticiař Walt in North Walt apud Penros die Iouis p̄x post fm sc̄i Iacobi Apli anno regni Reḡ . E . filii Regis . E . sextodecimo, q̄antum videlt antecessores villanoz dñi Reḡ de Manerio suo de Penros in Coñ Angleseye dederūt p̄ consuetudinib; t̄ seruiciis suis ante conquestū ĩre Walt, t̄ quo tempe facta fuit extenta eiusdem Manerii in qua consuetudines t̄ seruicia eozdem villanoz post dc̄m conquestū ad quadraginta t̄ duas libras t̄ duo-

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decim denarios sterlingoꝝ extendebant^r, ⁊ p quos qualif ⁊ quo modo, ⁊ utrum eadem extenta erroneice facta fuerit p quod ipi villani de viginti ⁊ una libr^r ⁊ sex denariis . videt de medietate quadraginta ⁊ duaꝝ lib^r ⁊ duodecim denarioꝝ in bñi contenf exoñari debeant nec ne : p hos iur . Howel Whyth, Tud ap Lewel, Howel Lippa, Lewel ap Howel, Eignon ap Ioꝝ, Madoc ap Eignon, Edeneuet ap Eignon, Ioꝝ Widel, M^oduth Duý, Eignon Vagh^an, Ioꝝ ap Philip ⁊ Madoc Vagh^an. Qui dicuñt sup sacrm suu qd antecessores dcoꝝ villanoꝝ dñi Reġ de Manerio suo de Penros tempib; Principu Walt ante conquestum eiusdem tre solueruñt eisdem Principib; annatim de redditu assio p sex gauelf ⁊ di tre ibidem : q^atuor libras, nouem solidos ⁊ q^atuor denarios preter suicia ⁊ consuetudines eoꝝdem que ipi feceruñt p residuo traꝝ suaꝝ ibidem ⁊ q^atuor carucatis tre dnice predci Manerii eisdem villanis dudū liberaf . Et dicuñt qd predicta seruicia ⁊ consuetudines post predcm conquestu extendebant^r ad decem ⁊ octo libras, q^lnq solidos, duos denarios, obolu ⁊ q^adrantem, ⁊ qd Magister Riçus de Abyngdoñ clericus dñi Reġ fecit extentam predcoꝝ seruicioꝝ ⁊ consuetudinū p duodeci hoies iur de Coñ Angleseye, que quidem extenta ita g^auis ⁊ suponerosa facta fuit qd nuq^am aliquis denarios sūme in eadem extenta contente leuare potuit hucusq; nec sūmam illam attinge, p viginti solidos ⁊ sex denarios annuatim . Et qd post extentā illam sic fcam : frater Lewelinus tunc Prior fñm Predicatoꝝ Bangoñ qui associatus fuit predco Maġro Riço p dcm dñm Regem ad extentam predcam faciendam q; ipe Magister Riçus eundem fñm Lewelinu ad extentam illam faciend non expectauit : accessit ad Maneriū de Penros ⁊ fecit unam nouam extentam ⁊ illam tunc irrotulari fecit simul cū p^lma extenta in rotulo extente toti^o Coñ Angles . Ita qd p errorem extente p pefatu Lewelinu ⁊ g^auitatem ⁊ suponeracoem extente p predcm

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Magr̃m Ričm fact̃ : sup^adč̃i villani indebite onerati sunt de APP. A C.
viginti ⁊ una libra ⁊ sex denariis sterlingoꝝ annuatim.

In cuius rei testimoniũ pred̃ci Howel, Tuđ, Howel, Lewet, Eignon, Madoc, Edeneuet, Ioꝝ, M^oeduth, Eignon, Ioꝝ ⁊ Madoc sigilla sua p̃sentib; apposuerũt, loco die ⁊ anno supradictis.

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Cancellař dñi Regis Angl̃ p Iustic̃ Walt.

Scribat^r Camař de Kaernař qđ p^{at}. p̃dic̃ demandam quã fac̃ villani Regis de Penros de xxj. li .vj. đ ult^a antiquã extentã oꝝ usq; in crastino Purificacõis be Marie . Et int̃im scrutat extentas de q^b; inquisicio facit mencõem ⁊ inde Ńtificet Theš ⁊ Baroñ de Sc^acio ad diē p̃dč̃m.

[En-
dorsed.]

APPENDIX A d.

COURT ROLL OF ABERFFRAW, 20 EDW. III.,
A.D. 1346.

APP. A d.

Court Rolls, Bundle 215, No. 13, Public Record Office.

[20 Edw.
III. A.D.
1346.]

Magnus Turnus Cōmoti de Malt^aith tenē aŋd Crucanel
die Veñis p̄x post fm Decolacoīs s̄ci Iohis Baŋte . anno . r̄r̄ .
Ē . xx^o.

Aŋfrau.

* * *

nich
Atha Loit q̄ . ve . loco qⁱnq̄ iuī.

+ v. s̄

Villata q̄ nō . ve . ad iuī . Et postea ve . ad p̄s̄ q̄d Rees
ap Madyn Esspyn qui attach fuit q̄ fregit pacem in Nund ĩ
t^axit sanḡ de Laurence fregit pⁱsonā ĩ euasit a custod̄ portaŋ
ĩ fugit.

+ +

Raġ ĩ Portaŋ q̄ . nō h̄ueŋ attach . Iō in m̄a.

+ vj đ + vj. đ

xij đ

vj. đ

Ioŋ . Eigū filii Meur^c ap Iock^c Ieu^an ap Teġ . Ieu^an ap
Teġ ap Ith vocati nō ve . ad t^rnū.

iiij. s̄

Villata p̄ .iiij. conceŋ in m^a.

* * *

[12 Sept.
A.D.
1346.]

Magn^o t^rn^o Cōmoti de Turkelyn tenē aŋd Lanuol die
Martis p̄x ante fm Naŋ be Maŋ anno r̄r̄ . 'xx^o.

* * *

Penros.

+
De villata q̄ pt^rbat Cuī.

ij. s̄

P[']s̄ q̄d Đd ap Ith t^axit sanḡ de Lowargh Duy.

Court Roll of Aberffraw, 1346.

ca' in carcere

Et qđ Eigñ Gogh Soyke feloñ fuĩ fuit unũ rete p̄cii iiij. đ
de Ieu^an ap Deyke.

APP. A d.

A.D.
1346.

Cōptũ est qđ villata fr̄ defeñ eo qđ nō soť ppartē p̄cii
equoz cariaḡ exccit^o.

ij. s̄

Villata p conceť.

Cōptũ est qđ Atha Ioḡ 7 Đd filii Eigñ Gogh Crethe
debeñt esse aduoč Prinč et . r̄ . se 7 sedent sup 7ram Epi
apđ Thlanderadokke.

APPENDIX A e.

EXTENT OF ABERFFRAW WITH ITS HAMLETS, 13 EDW. III., A.D. 1339.

*Chancery Inquisition Post Mortem, 13 Edward III. (2nd nrs.)
No. 58, Public Record Office.*

APP. A e.

A.D.
1339.

Edwardus Dei gr̃a Rex Angl̃ Dñs Hibñ ⁊ Dux Aquif̃
Iustic̃ suo Northwal̃ vel eius locū tenenti ibidem . sal̃m .
Quia quibusdam ct̃is de causis ct̃iorari volumus sup̃ vero
valore Mañii de Aberfrawe cum p̃tiñ in Northwal̃ . exceptis
una carucata t̃re ⁊ dimid̃ in eodem Mañio que dil̃c̃us nob̃
Mãgr Rog̃us de Heytoñ Surigicus ñr tenet ad t̃minū vite
sue ex concessione ñra . quantum videt̃ valeat p̃ annū una
cū dñicis . homagiis . s̃uiciis . redditibz . ac aliis exitibz t̃re
iuxta verum valorem eiusdem . VoŃ mandamus q̃d p̃ sac̃m
p̃boz et leg̃ hoīm de balliua ṽra p̃ quos rei ṽitas melius sciri
potit̃ mañium p̃d̃c̃m . exceptis d̃c̃is carucata t̃re ⁊ dimid̃ . in
forma p̃d̃c̃a diligeñt̃ extendi fac̃ et extentam illam distincte
⁊ apte f̃c̃am nob̃ in Cancellar̃ ñram sub sigillo ṽro ⁊ sigillis
eoz p̃ quos f̃c̃a f̃uit sine dil̃one mittatis ⁊ hoc b̃re . T̃ .
Edwardo Duce Cornub̃ ⁊ Comite Cestr̃ fit̃ ñro carissimo .
Custode Angl̃ apud Kenyngtoñ .xx. die Feb̃ . anno . r̃ . ñ .
t̃ciodecimo.

P̃ b̃re de priuat̃ sigill̃.

[En-
dorsed.]

Execũo istius b̃r[is] patet in extenta huic b̃ri cōsuta.
Extenta Manerii de Aberfrau in Northwal̃, facta apud
Caerñ die Sab̃bti p̃x post festum sc̃i Gregorii anno . r̃ . R̃ .
Ē . t̃cii post conquestum t̃ciodecimo coram Willmo de Shalde-
forde locum tenente d̃ni Ric̃i Comitis Arundel̃t Iustic̃ d̃ni

Extent of Aberffraw, 1339.

APP. A e.

A. D.
1339.

Regis in Northwall . virtute cuiusdam b̄ris eisdem ¹ Iustiĉ v̄l eius locū tenenti de Cancellar̄ Angl̄ directi ⁊ p sac̄m Kenewric ap Griffuth . Ienaf ap Yereward . Griffuth ap David Vagh^an . Howeli ap Leweli, Griffuth ap David Gethyn . Ieuan ap Howel . Eignon Terrioc . Edeneuet Gogh . Howel ap David ap Roppert . Ieuan ap Phelip . Blethyn ap Madoc . ⁊ Kenewric ap Eignon de Cōm Angleſ—Qui dicunt sup sac̄m suū q̄d sunt in Manerio de Aberfrau sunt q¹nq̄ carucate terre . De quibz Magist̄ Rog¹us de Heytone tenet unam carucatam tre ⁊ dimid̄ . et s tre ⁊ dī . que valent p annū .Cv. s̄ . videēt quēt carucata .xxx. s̄—Item diĉ q̄d sunt ibidem . iij . Molend̄ que valent p annū .ix. lī—Item p annū .xiiij. s̄ .iiij. d̄ . Iĉ .j. piscaria que valet .ij. s̄.—Item de redditu libere tenentiū ibidem xxix. s̄ .viiij. d̄—Iĉ de redditu tenentiū de Bodeueuĉ ptiñ eidem Manerio .xv. s̄ .xj. d̄ .—Item de redditu libe tenentiū de Hameletto de Trewaspat¹kē .x. s̄.—Item de villanis eiusdem ville de Tunkē v. s̄ .vj. d̄—Item de eisdem villanis p farina, butiro, lacte ⁊ opaĉonibz xiiij. s̄ .vij. d̄ . ob̄—Item de Hameletto de Trefberwyth huic Manerio annexo de redditu assiso ij villanoz .ix. s̄ .viiij. d̄ . Item de . iiij^{or} cronocis farine ordeī .v. s̄ .iiij. d̄.—Iĉ de m̄ltonibz .iiij. s̄ .vj. d̄.—Item de .ix. agnis xviiij. d̄—Iĉ de eisdem villanis p butiro .ij. s̄ .iiij. d̄.—Item de Ciiij. ouis^{xx} .vij. d̄.—Iĉ de .ix. gallinis .ix. d̄.—Iĉ de d̄cis .ix. hom̄ibz p opaĉonibz de .Clxj. diei .xxxvj. s̄ .ij. d̄ . ob̄ .

Sm^a .xxj. lī .xv. s̄ .xj. d̄ .

Hamelettum de Dynthlodan eidem Manerio de Aberfrau annexū . De redditu assiso .j. villani ibidem .ij. s̄ . Videēt de David de Hibnico p medietate blad̄ ⁊ lac̄ quod M¹aonnyth—Item de filiis Gregorii ap Lewelyn p .j. cronoko frii ⁊ . iiij^{or} cronocis farine aueñ ⁊ viij. s̄ .vj. d̄ . De eisdem p .iiij. multonibz .xij. d̄ . De eisdem . . . De eisdem p Butiro .vj. d̄.—

¹ So in the Record.

Extent of Aberffraw, 1339.

APP. A e. De eisdem p .xl. ouis .j. đ . ob—De eisdem p .vj. gallinis .vj. đ .
A. D. De eisdem p opačonib; .xxx. dierū .iij. § .ix. đ . De Pelipař
1339. p dĩ . . . cronoci farine ordeī . medietate .j. m̃ltonis . mediet̃ .j.
agñi . p .x Cunnis butiř ĩ p medietat̃ .j. galline .xiiij. đ . ob.
De opačonib; eořdem vij dieř .xj. đ q^a.

Sm^a—xviiij. § .ix. đ q^a.

Hameletř de Keuyntreffrau eidem Manerio annexū . De
redditu villanoř eiusdem ville .iij. § .iiij. đ . De eisdem p .j.
agno ĩ dĩ . p butiř . De gallinis ĩ dĩ . p Estor
blad . de opačonib; .iij. dieř xviiij. đ . ob . Et respondent de
M^olionyth cum villanis de Trefberwyth.

Sm^a—iiij. § .x. đ . ob.

Villani de Aberfrau . De redditu assiso dčoř villanoř
.viiij. § .viiij. đ . De eisdem de .x. cronoč ĩ dĩ řri . De .vij.
cronoč farine aueñ, et de xlviij. § .vij. đ . De .ix.
villanis eiusdem ville p lacte .iiij^{or}. vacč .iiij^{or} m̃ltoñ ĩ dĩ .ix.
agñ . Butiř .Cxl. ouis ĩ .xxvij. gallinis .xvj. § trib; .
m̃ltonib; .vj. agnis . ix. gallinis . butiř ĩ .C. ouis v. § .j. đ—
Item sunt in dča villa .ix. villani . De quib; .xxvij. gallinis
.ij. § . . . đ iij. dieř ad sercland blad .ij. § .iiij. đ .
q̃ quist eoř recepit p diem .j. prandium—De eisdem villanis
p igne ĩ stramie in Cuř đni in autumpno de .CCC.
hořib; . quos xvj. villani de Manerio de Aberfrau inuenient .

Et de ^{xx}.iiij. hořib; quos villani forinceci de Cantredo [inuenient.]
De hořib; ĩ equis ad herciand p .j. diem .Lxxv. § . cap p diem
.j. đ . ob.—Item de dčis villanis de Aberfrau p .x. cronocis
. De past^a .xx. § . De pquisiř Cuř .xl. § .

Sm^a .xvj. li .xviiij. đ .

Sm^a to^t .xxxix. fi .xij. đ . ob . q^a.

In cui^o rei testimoniū pdči Iuř huic [ext]en[te] sigilla sua
apposuerunt.

Dař apud Caerñ die ĩ anno sup^adčis.

APPENDIX A f.

ASSESSMENT TO A FIFTEENTH OF ABERFFRAW WITH ITS HAMLETS [A.D. 1320-1340].

Treasury of Receipt, Miscell. 68, Public Record Office.¹

Rotul^o taxa^onis oīum bonoꝝ mobiliū t̄praliū c̄moti
Maltraeth ad . xv^{am} . ptē p taxatoꝝ videl; . p Tuderū Gam t̄
Dd Gethyn.

APP. A f.

[A.D.
1320-
1340.]

I^o rotul^o ex^r cū nouo t̄ noīa cōcordant.

*

*

*

Villa Aḃfrau cū suis Hamlet̄.

Ioꝝ Voel ht in bōis taxat̄ vid;—xx. boū . p̄ . c^ol; . v. s.—
xvj. vač . p̄ . c^ol; . iij. s . iij. đ .—v. eq^os p̄ . c^ol; . v. s .—iiij.
aūia . iij. ānoꝝ . p̄ . c^ol; . ij. s . vj. đ . iij. aūia . ij. ānoꝝ . p̄ .
c^ol; . ij. s . xx. oues . p̄ . ij. vač . s . vj. s . viij. đ—xx. C̄r . fru .
p̄ . c^ol; . ij. s . vj. đ . xl. C̄r . faĩ . aue . p̄ . c^ol; . ij. s .—vj. C̄r .
pis t̄ ord . p̄ . cui^ob;—xvj. đ.

Dd ap Ykeneyn ht in bo . tax . iij. bou . p̄ . c^ol; . v. s . ix.
vač . p̄ . c^ol; . iij. s . iij. đ—vj. eq^os . p̄ . c^ol; . v. s .—ij. aūia
. iij. ānoꝝ . p̄ . c^ol; . ij. s . vj. đ .—iiij. aūia . ij. ānoꝝ . p̄ . c^ol;
. ij. s .—xxiiij. oues . p̄ . c^ol; . vj. đ—iiij. C̄r . fru . p̄ . c^ol;
. ij. s . vj. đ—iiij. C̄r . ord . p̄ . c^ol; . xvj. đ .—xiiij. C̄r . faĩ
aue . p̄ . c^ol; . ij. s .

Mad ap Dd ht in bo . taḃ . iij. vač . p̄ . c^ol; . iij. s . iiij. đ .
—j. aūiū . iij. ānoꝝ . p̄ . ij. s . vj. đ—j. aūiū . ij. ānoꝝ . p̄ . ij. s—
j. C̄r . faĩ . p̄ . ij. s .

Eynō ap Gḡ ht in bo . taḃ . iij. boū p̄ . c^ol; . v. s .—j.
eqū . p̄ . v. s—iiij. vač . p̄ . c^ol; . iij. s . iiij. đ .—j. C̄r . fru .
p̄ . ij. s . vj. đ .—ij. C̄r . faĩ . aue . p̄ . c^ol; . ij. s .

¹ Now Lay Subsidy 2442.

Assessment to a Fifteenth of Aberffraw, 1320-40.

- APP. A f. Ioz Goch ht in bo . taġ .iiij. boũ . p̄ c^ol₃ .v. s.—iiij eq^os p̄
 [A.D. c^ol₃ .v. s.—iiij. vaċ p̄ c^ol₃ .iiij. s .iiij. đ.—xij. oues . p̄ . c^ol₃
 1320- .vj. đ.—ij. Cř . fru . p̄ . c^ol₃ .ij. s .vj. đ.—vj. Cř . fař . aue .
 1340.] p̄ . c^ol₃ .ij. s.—ij. aũia .ij. ānoz p̄ c^ol₃ .ij. s.
- S^a .iiij. s̄ .vj. đ. ob. Uġ Ġg ap Kyff ht in bo . taġ .j. bou . p̄ .v. s.—j.
 iuñtũ . p̄ .v. s.—j. aũiũ .iiij. ānoz . p̄ .ij. s. vj. đ.—j. aũiũ
 .ij. ānoz . p̄ .ij. s.—ij. vac . p̄ . c^ol₃ .iiij. s .iiij. đ.—j. Cř
 S^a—ij. s̄ .fru . p̄ .ij. s .vj. đ.—ij. Cř . fař . aue . p̄ . c^ol₃ .ij. s.
- Dđ Voel ht i bo . taġ .ij. boũ p̄ . c^ol₃ .v. s—j. eqũ . p̄
 S^a .ij. s̄ .v. s.—ij. vaċ . p̄ c^ol₃ .iiij. s .iiij. đ . Di^m . Cř . fru . p̄ .xv. đ
 —ij. Cř . fař . aue . p̄ . c^ol₃ .ij. s.
- Mađ ap Ýgwascric ht in bo . taġ .ij. eq^os . p̄ . c^ol₃ .v. s .
 S^a .xvj. đ. —j. boũ . p̄ .v. s.—Di^m . Cř . fru . p̄ .xv. đ—ij. Cř fař . aue .
 p̄ . c^ol₃ .ij. s.
- Eýnō ap Iokġ ht in boñ taġ . vid₃ .xvj. boũ . p̄ c^ol₃ .v. s
 S^a .xxij. .viiij. đ.—vj. eq^os p̄ . c^ol₃ .v. s.—xv. vaċ p̄ . c^ol₃ .iiij. s
 s̄ .j. đ. .iiij. đ.—xij. aũia .ij. ānoz . p̄ . c^ol₃ .ij. s .vj. đ.—xv. oues
 p̄ c^ol₃ . p̄ .v. s.—xij. Cř fru . p̄ . c^ol₃ .ij. s .vj. đ.—xl. Cř .
 fař . aue . p̄ c^ol₃ .ij. s—xij. Cř . piš . t ord . p̄ . c^ol₃ .xvj. đ.
- Ymetyř ht in bo . taġ .iiij. boũ . p̄ c^ol₃—v. s.—j. iuñtũ .
 S^a .ij. s̄ . p̄ .v. s—iiij. vaċ . p̄ . c^ol₃ .iiij. s .iiij. đ—j. aũiũ .ij. ānoz . p̄
 ob. .ij. s—v. oues p̄—xx. đ—j. Cř . fru . p̄ .ij. s .vj. đ.—ij. Cř
 fař p̄ c^ol₃ .ij. s.
- Gwenlġ f Ađ ht in bo . tax .j. bou . p̄ .v. s—j. iuñtũ p̄
 S^a .xviiij. .v. s.—ij. vaċ p̄ c^ol₃ .iiij. s .iiij. đ.—ij. aũia .ij. ānoz . p̄ .
 đ. c^ol₃—ij. s—j. Cř . fař . p̄ .ij. s.
- Dđ ap Iokġ ht in bo . tax .ij. boũ . p̄ . c^ol₃ .v. s—iiij. eq^os
 S^a .iiij. s̄ . p̄ c^ol₃ .v. s.—v. vaċ . p̄ c^ol₃ .iiij. s .iiij. đ —ij. Cř . fru . p̄
 c^ol₃ .ij. s .vj. đ—vj. Cř fař aue . p̄ c^ol₃ .ij. s —j. Cř ord . p̄
 .xvj. đ.
- Mađ ap Iokġ ht in bo . taġ .j. bou . p̄ .v. s—j. iuñtũ p̄ .v. s
 S^a .xxij. .ij. vaċ p̄ c^ol₃ .iiij. s .iiij. đ . Di^m Cř . fru . p̄ .xv. đ—ij. Cř
 đ. fař aue . p̄ c^ol₃ .ij. s.
- Ph Amluch ht in bo . tax .j boũ . p̄ .v. s—j. iuñtũ p̄ .v. s

Assessment to a Fifteenth of Aberffraw, 1320-40.

—iiij. vač . p̄ . c^ol₃ . iij. s̄ . iiij. đ—ij. aũia .ij. ānož . p̄ . c^ol₃ ; APP. A f.
 .ij. s̄—ix. oues . p̄ . c^ol₃ . vj. đ—j. Cř . fru . p̄ .ij. s̄ . vj. đ— Sa .ij. s̄
 iij. Cř . far . aue . p̄ c^ol₃ .ij. s̄ . .x. đ.

Dđ ap M^led̄ ht in bo . tař .j. eqũ . p̄ .v. s̄—ij. boũ . p̄ .
 c^ol₃ .v. s̄—iiij. vač p̄ . c^ol₃ .iiij. s̄ . iiij. đ—ij. Cř . fru . p̄ c^ol₃ ; Sa .ij. s̄
 .ij. s̄ . vj. đ—vj. Cř . fař aue . p̄ . c^ol₃ .ij. s̄—vj. oues p̄ . c^ol₃ ; .ij. đ.
 .vj. đ.

Sussanaf ht in bōis tař .v. vač . p̄ . c^ol₃ .iiij. s̄ .iiij. đ. Sa .xiiij.
 đ. ob̄.

Dđ ap Gwasbeuno ht in bo . tař .vj. boũ . p̄ c^ol₃ .v. s̄.—
 ij. eq^os . p̄ . c^ol₃ .v. s̄.—v. vač . p̄ . c^ol₃ .iiij. s̄ .iiij. đ—ij. aũia Sa .viiij. s̄
 .iiij. ānož . p̄ c^ol₃ .ij. s̄ .vj. đ.—j. aũiũ .ij. ānož . p̄ .ij. s̄.—xiiij. ob̄.
 oues . p̄ . c^ol₃ .vj. đ.—vj. Cř . fru . p̄ . c^ol₃ .ij. s̄ .vj. đ—xvj.
 Cř fař aue . p̄ . c^ol₃ .ij. s̄.—vj. Cř fař ord̄ p̄ c^ol₃ .xvj. đ.

Mathu ap Dđ ht in bo . tař .ij. boũ . p̄ c^ol₃ .v. s̄.—j.
 iuñtũ . p̄ .v. s̄—ij. vač . p̄ c^ol₃ .iiij. s̄ .iiij. đ.—dim̄ . Cř . fru . Sa .xxj.
 p̄ .xv. đ—ij. Cř . fař . aue . p̄ . c^ol₃ .ij. s̄ . đ. ob̄.

Robŷn ht in bo . tař .j. boũ . p̄ .v. s̄—j. eqũ . p̄ .v. s̄.—j.
 vač . p̄ .iiij. s̄ .iiij. đ/—ij. aũia .ij. ānož . p̄ . c^ol₃ .ij. s̄/—j. Cř . Sa .xix
 fru . p̄ .ij. s̄ .vj. đ/—ij. Cř fař . aue . p̄ . c^ol₃ .ij. s̄ . đ. q^{ad}.

Eynō ap Dđ ht in bo . tař .iiij. bou . p̄ .c^ol₃ .v. s̄—ij. eq^os .
 p̄ . c^ol₃ .v. s̄—iiij. vač . p̄ .j. aũiũ .iiij. ānož . p̄ .ij. s̄ .vj. đ.— Sa .v. s̄
 ij. aũia .ij. ānož . p̄ .ij. s̄.—vij. oues . p̄ c^ol₃ .vj. đ.—iiij. Cř . .xj. đ.
 fru . p̄ c^ol₃ .ij. s̄ .vj. đ—xij. Cř . fař . aue . p̄ . c^ol₃—ij. s̄—iiij.
 Cř . ord̄ p̄ . c^ol₃ .xvj. đ.

Eŷnō ap Ýdrŷn ht in bo . tař .iiij. vač . p̄ c^ol₃ .iiij. s̄ .iiij. đ/
 j. aũiũ .iiij. ānož p̄ .ij. s̄ .vj. đ .ij. aũia .ij. anož .ij. s̄ .j. Cř . Sa .xxj.
 fru . p̄ .ij. s̄ .vj. đ/ij. Cř . fař . aue . p̄ . c^ol₃ .ij. s̄ . đ.

Iož ap Ph ht ī . bo . tař .j. eqũ . p̄ .v. s̄/ij. vač . p̄ . c^ol₃
 .iiij. s̄ .iiij. đ/ij. aũia .ij. ānož . p̄ c^ol₃ .ij. s̄ .j. Cř . fru . p̄ Sa .xvij.
 .ij. s̄—j. Cř fař aue . c̄ . di^o . p̄ .iiij. s̄ . đ.

Ph ap Ad ht ī bo . tař .j. eqũ . p̄ .v. s̄ .iiij. vač . p̄ c^ol₃
 .iiij. s̄ .iiij. đ—j. bou . p̄ .v. s̄.—xij. oues p̄ c^ol₃ .vj. đ .j. Cř . Sa .ij. s̄
 fru . p̄ .ij. s̄ .vj. đ/ij. Cř . fař . aue . p̄ c^ol₃ .ij. s̄ . .iiij. đ. ō.
 q^a.

Gwtanes ht in bo . tař .iiij. vač . p̄ .c^ol₃ .iiij. s̄ .iiij. đ. / ij. Sa .xxiiij. đ.

Assessment to a Fifteenth of Aberffraw, 1320-40.

- APP. A f. iuñta . p̄ . c^ol₃ . v. s̄ . j. auiū . ij. ānož . p̄ . ij. s̄.—j. Cř fař . ě
 [A.D. di^o . p̄ . iij. s̄.
 1320-
 1340.] Ykedýn hit in bo . tař . j. boũ . p̄ . v. s̄ . j. iuñtũ . p̄ . v. s̄ /
 Sa . iij. s̄ iij. vač . p̄ . iij. s̄ . iij. đ . xiiij. oues p̄ c^ol₃ . vj. đ . j. Cř fru p̄
 . iij. đ . ij. s̄ . vj. đ / j. Cř . fař . p̄ . ij. s̄.
 Kediuoř hit i bo . tax . j. boũ . p̄ . v. s̄ . / iij. eq^os . p̄ . v. s̄.—
 Sa . iij. s̄ ij. vač . p̄ . c^ol₃ . iij. s̄ . iij. đ . ij. auiū . ij. ānož . p̄ . c^ol₃ . ij. s̄.
 . vj. đ . —xiiij. oues p̄ c^ol₃ . vj. đ . / di^m. Cř fru . p̄ . xv. đ . / . iij. Cř fař
 aue . p̄ . ij. s̄.
 Yfromarth hit i bo . tař . ij. iuñta . p̄ . c^ol₃ . v. s̄ . / iij. vač
 Sa . ij. s̄ p̄ . c^ol₃ . iij. s̄ . iij. đ / ij. aulia . ij. ānož . p̄ . c^ol₃ . ij. s̄ /
 . v. đ . đ . ij. aulia . iij. ānož . p̄ c^ol₃ . ij. s̄ . vj. đ . j. Cř . fru . ě di^o . p̄
 . iij. s̄ . ix. đ . / j. Cř . ě di^o fař . p̄ . iij. s̄ . / ij. oues . p̄ . xij. đ .
 Ien^a ap Mađ Vich^an hit i . bo . tax . j. iuñtũ . p̄ . v. s̄ . j.
 Sa . xxij. đ . boũ p̄ . v. s̄ . / iij. aulia . ij. ānož . p̄ . c^ol₃ . ij. s̄ . / iij. oues p̄ c^ol₃
 . vj. đ . j. Cř . fru . p̄ . ij. s̄ . vj. đ . / iij. fař . aue . p̄ . c^ol₃ . ij. s̄.
 Ioř ap Iokel hit i bo . tař . j. boũ . p̄ . v. s̄ / ij. eq^os . p̄ .
 Sa . iij. s̄ c^ol₃ . v. s̄ . / v. vač . p̄ . c^ol₃ . iij. s̄ . iij. đ . iij. aulia . ij. ānož .
 . vj. đ . p̄ . c^ol₃ . ij. s̄ / xv. oues p̄ . c^ol₃ . vj. đ . j. Cř fru . p̄ . ij. s̄ . vj. đ .
 iij. Cř fař aue p̄ . c^ol₃ . ij. s̄.
 Feydath hit in bo . tař . j. iuñtũ . p̄ . v. s̄ / j. boũ . p̄
 Sm^a . iij. đ . . v. s̄ . v. vač . p̄ c^ol₃ . iij. s̄ . iij. đ . / iij. aulia . ij. ānož . p̄ . c^ol₃
 . s̄ . ij. s̄ . xxiiij. oues . p̄ . c^ol₃ . vj. đ . iij. Cř . fru . p̄ c^ol₃ . ij. s̄
 . vj. đ . / iij. Cř fař aue . p̄ c^ol₃ . ij. s̄.
 Iož ap Bled hit in bo . tař . j. iuñtũ p̄ . v. s̄ . ij. vač . p̄ .
 Sa . xvj. đ . c^ol₃ . iij. s̄ . iij. đ . iij. aulia . ij. ānož p̄ c^ol₃ . ij. s̄ . j. Cř . fru .
 p̄ . ij. s̄ . vj. đ .
 Mađ ap Bled hit i bo . tař . j. iuñtũ p̄ . v. s̄ . / ij. vač . p̄ . c^ol₃
 Sa . xij. đ . . iij. s̄ . iij. đ . j. auiū . ij. ānož . p̄ . ij. s̄ . di^m. Cř fru . p̄ . xv. đ .
 Ykest hit i . bo . tax . ij. boũ . p̄ . v. s̄ . / ij. iuñta p̄ . v. s̄ . /
 Sa . iij. s̄ iij. vač p̄ . c^ol₃ . iij. s̄ . iij. aulia . ij. ānož p̄ c^ol₃ . ij. s̄ . / xxiiij.
 . ij. đ . oues . p̄ c^ol₃ . vj. đ . j. Cř fru . p̄ . ij. s̄ . vj. đ . / v. Cř fař aue .
 p̄ c^ol₃ . ij. s̄.
 Dđ ap Iokel h₃ i bo . tax . ij. eq^os . p̄ . v. s̄ . / ij. boũ . p̄ . v. s̄ /

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v. vač . p̄ . c^ol₃ .iiij. s .iiij. đ. xxx. oues p̄ c^ol₃ .vj. đ. j. Cř APP. A f.
fru . p̄ .iiij. s .vj. đ. / v. Cř fař aue . p̄ c^ol₃ .ij. s. [A.D. 1320-1340.]

Iož ap Elidyř ht in bo . tax .iiij. boũ . p̄ . c^ol₃ .v. s. / iiij. eq^os . p̄ . c^ol₃ .v. s. / ij. auia .ij. anož . p̄ . c^ol₃ .ij. s.—x. oues . Sa^a .vij. s
p̄ . c^ol₃ .vj. đ. / vj. Cř . fru . p̄ . c^ol₃ .ij. s .vj. đ. / ix. Cř fař .j. đ.
aue . p̄ . c^ol₃ .ij. s. / vj. vač p̄ . c^ol₃ .iiij. s .iiij. đ. / ij. Cř piš
t ord . p̄ c^ol₃ .xvj. đ. / uteň . p̄ .vj. s .viiij. đ.

Dđ Du ht i bo . tař .j. iuňtũ . p̄ .v. s / ij. vač . p̄ . c^ol₃ .iiij. s .iiij. đ. / ij. boũ . p̄ c^ol₃ .v. s. / iiij. auia .ij. anož . p̄ . Sa^a .ij. s
c^ol₃ .ij. s. / x. oues . p̄ . c^ol₃ .vj. đ. / ij. Cř fař aue . p̄ c^ol₃ .ij. s. .vj. đ.
Uteň . p̄ .xij. đ.

Mađ ap Yriskynit h₃ i boi s tař .j. eqũ . p̄ .v. s. / iiij. vač . Sa^a .xvij.
p̄ c^ol₃ .iiij. s .iiij. đ / iiij. Cř fař . aue . p̄ c^ol₃ .ij. s. Uteň p̄ đ. oř.
.xij. đ.

Gyllabrydi ht in bo . tař .ij. boũ . p̄ c^ol₃ .v. s. / j. iuňtũ p̄ .v. s / v. vač . p̄ . c^ol₃ .iiij. s .iiij. đ. v. oues . p̄ . c^ol₃ .vj. đ. Sa^a .iiij. s .j.
j. Cř . fru . p̄ . ij. s .vj. đ. j. Cř . ord . p̄ .xv. đ. / iiij. Cř fař đ. oř.
aue . p̄ c^ol₃ .ij. s. Uteň . p̄ .xij. đ.

Iož ap Deikeř ht i bo . tař .ij. bou . p̄ . c^ol₃ .v. s. / iiij. iuňta . p̄ . c^ol₃ .v. s. / viij. vač . p̄ c^ol₃ .iiij. s .iiij. đ. j. auĩũ Sa^a .v. s.
.iiij. anož . p̄ .ij. s .vj. đ. / ix. oues . p̄ . c^ol₃ .vj. đ. / ij. Cř . fru .
p̄ . c^ol₃ .ij. s. vj. đ. / v. Cř fař aue . p̄ . c^ol₃ .ij. s. / j. Cř ord .
p̄ .xvj. đ.

Ie^an Du ht i bo . tax .ij. vač . p̄ . c^ol₃ .iiij. s .iiij. đ / iiij. Sa^a .xiiij.
auia .ij. anož . p̄ c^ol₃ .ij. s .v. oues . p̄ c^ol₃ .vj. đ. / j Cř ě đ. oř.
di^o. fař . p̄ .iiij. s.

Eynō ap Deikeř ht in bo . tař .j. boũ . p̄ .v. s. / ij. iuňta . p̄ . c^ol₃ .v. s. / v. vač . p̄ c^ol₃ .iiij. s .iiij. đ. j. auĩũ .iiij. anož Sa^a .iiij. s
p̄ .ij. s / xlvj. oues . p̄ c^ol₃ .vj. đ. Uteň .iiij. s .iiij. đ / iiij. Cř .xj. đ. oř.
fru . p̄ c^ol₃ .ij. s .vj. đ. / iiij. Cř . fař aue . p̄ c^ol₃ .ij. s. j. Cř .
ord p̄ .xvj. đ.

Ađ ap Eynō ht i bo . tax .j. boũ . p̄ .v. s. / ij. eq^os p̄ . c^ol₃ Sa^a .v. s
.v. s / viij. vač p̄ c^ol₃ .iiij. s .iiij. đ. L . oues . p̄ . c^ol₃ .vj. đ. .vj. đ.

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APP. A f. Uteñ . p̄ .iiij. s. / j. Cř . fru . ě di°. p̄ .iiij. s .ix. đ / iij. Cř fař
 [A.D. aue . p̄ c^ol₃ .ij. s. ij. Cř . ord̄ . p̄ .xvj. đ.

1320-
1340.] Dđ ap Ad hit in bo . tař .iiij. boũ . p̄ . c^ol₃ . v. s. j. eqũ .
 Sa .iiij. s̄ p̄ .v. s / iij. vač . p̄ c^ol₃ .iiij. s .iiij. đ . ij. aũia .iiij. ānoř . p̄
 .iiij. đ. c^ol₃ .ij. s .vj. đ / xx. oues . p̄ .c^ol₃ .vj. đ / Uteñ . p̄ .xij. đ / ij.
 ob. Cř fru . p̄ . c^ol₃ .ij. s .vj. đ / v. Cř fař aue . p̄ c^ol₃ .ij. s. / ord̄
 p̄ xvj. [đ].

Mađ Cor hit ī bo . tař .ij. boũ . p̄ . c^ol₃ . v. s / iij. iuñta . p̄
 Sa .vj. s̄ c^ol₃ .v. s. / viij. vač . p̄ c^ol₃ .iiij. s .iiij. đ . / iij. aũia .ij. ānoř .
 .iiij. đ. p̄ . c^ol₃ .ij. s. / xliij. oues . p̄ . c^ol₃ .vj. đ . / Uteñ . p̄ .ij. s. j.
 Cř fru . p̄ .ij. s .vj. đ . / j. Cř . ord̄ p̄ .xvj. [đ] / iij. Cř fař aue .
 p̄ c^ol₃ .ij. s.

Sa .iiij. s̄ Filii Ie'n Gam hit in bo . tař .ij. boũ . p̄ .v. s. j. iuñtũ
 .v. đ. p̄ .v. s / v. vač . p̄ . c^ol₃ .iiij. s .iiij. đ. xx. oues p̄ c^ol₃ .vj. đ /
 .iiij. Cř . fař aue . p̄ . c^ol₃ .ij. s. di^m. Cř . fru . p̄ .xv. đ.

Sa .xiiiij. Eynō ap Ad hit in bo . tař .ij. vač . p̄ . c^ol₃ .iiij. s .iiij. đ.
 đ. q^a. j. aũiũ .ij. ānoř p̄ .ij. s. vij. oues . p̄ c^ol₃ .vj. đ. di^m. Cř .
 fru . p̄ .xv. đ. j. Cř . ord̄ . p̄ .xv. đ. j. Cř fař . ě di°. p̄
 .iiij. s.

Sa .ij. s̄ Elydir hit in bo . tař .j. boũ . p̄ .v. s / iij. vač . p̄ . c^ol₃
 .x. đ. .iiij. s .iiij. đ / iij. aũia .ij. ānoř p̄ c^ol₃ .ij. s / xx. oues p̄ c^ol₃
 .vj. đ . / Uteñ . p̄ .xij. đ / j. Cř . frũ . p̄ .ij. s .vj. đ / iij. Cř .
 fař . aue . p̄ .c^ol₃ .ij. s.

Sa .iiij. s̄ Mađ ap Elynō hit in bo . tař .j. boũ . p̄ v. s .iiij. vač . p̄
 .ij. đ. c^ol₃ .iiij. s .iiij. đ / j. iuñtũ . p̄ .v. s .ij. aũia .ij. ānoř . p̄ c^ol₃
 .ij. s . / xl. oues . p̄ c^ol₃ .vj. đ . / v. Cř fař . aue . p̄ c^ol₃ .ij. s .
 / iij. Cř . ord̄ . p̄ c^ol₃ .xvj. đ.

Sa .j. s̄ .x. Mađ ap Ioř hit in bo . tař .j. iuñtũ . p̄ v. s / .iiij. vač . p
 đ. c^ol₃ .iiij. s .iiij. đ / iij. aũia .ij. ānoř p̄ c^ol₃ .ij. s . / xx. oues .
 p̄ c^ol₃ .vj. đ . / j. Cř . ord̄ . p̄ .xvj. đ / .iiij. Cř . fař . p̄ c^ol₃
 .ij. s.

Sa .iiij. s̄ Dđ ap Teğ hit in bo . tař .ij. boũ . p̄ c^ol₃ .v. s . / ij. eq^os .
 .vij. đ. p̄ c^ol₃ .v. s . / iij. vač . p̄ c^ol₃ .iiij. s .iiij. đ .iiij. aũia .ij. ānoř .
 p̄ . c^ol₃ .ij. s . / xx. oues . p̄ c^ol₃ .vj. đ / .iiij. Cř . fru . ě di°. p̄

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.ij. s .vj. d .vj. Cř . fař aue . p̄ . c^ol₃ .ij. s .j. Cř ord . c̄ di^o . APP. Af.
p̄ .ij. s.

Ioz ap Ğğ ht in bo . tař .ij. vač . p̄ c^ol₃ .iiij. s .iiij. d / .j.
iuñtū . p̄ .v. s / iij. aũia . p̄ . c^ol₃ .ij. s .iiij. oues . p̄ c^ol₃ Sa .ij. s.
.vj. d / j. Cř fru . p̄ .ij. s .vj. d .j. Cř ord c̄ di^o . p̄ .ij. s / ij.
Cř . fař c̄ . di^o . p̄ . c^ol₃ .ij. s.

G^uff ap Ioz ht in bo . tař / ij. boũ . p̄ . c^ol₃ .v. s / j. eqũ Sa .iiij. s.
p̄ .v. s / j. vač . p̄ .iiij. s .iiij. d.

Gwenlt f Ygof ht in bo . tař / v. vač . p̄ . c^ol₃ .iiij. s Sa .xxij.
.iiij. d / ij. aũia .ij. ānoř . p̄ . c^ol₃ .ij. s .viiij. oues . p̄ . c^ol₃ d.
.vj. d . / j. Cř . fru . p̄ .ij. s .vj. d.

Ieⁿ Ameth ht in bo . tař .ij. boũ . p̄ . c^ol₃ .v. s . / j.
iuñtū p̄ .v. s / ij. vač . p̄ . c^ol₃ .iiij. s .iiij. d .v. oues . p̄ . c^ol₃ Sa .ij. s
.vj. d .j. Cř . fru . p̄ .ij. s .vj. d . / iij. Cř . ord . p̄ . c^ol₃ iij. d. ob.
.xvj. d . / ij. Cř . fař . p̄ . c^ol₃ .ij. s.

Dd ap Melýř ht in bo . tař .j. boũ . p̄ .v. s / iij. vač . p̄ .
c^ol₃ .iiij. s .iiij. d / ij. aũia .ij. ānoř p̄ . c^ol₃ .ij. s / viij. oues . Sa .xxiiij.
p̄ . c^ol₃ .vj. d / j. Cř . fru . p̄ .ij. s .vj. d / j. Cř . fař . p̄ .ij. s / d.
j. Cř . ord . p̄ .xvj. d.

Ieⁿ ap Teğ ht in bo . tař .j. iuñtū . p̄ .v. s / iij. vač .
p̄ . c^ol₃ .iiij. s .iiij. d / xxv. oues . p̄ . c^ol₃ .vj. d .iiij. aũia .ij. Sa .ij. s
ānoř . p̄ c^ol₃ .ij. s / j. Cř . fru . p̄ .ij. s .vj. d. .vij. d. ob.

Ith Hacarn ht in bo . tař .iiij. boũ . p̄ . c^ol₃ .v. s / iij.
eq^os . p̄ . c^ol₃ .v. s / iij. vač . p̄ . c^ol₃ .iiij. s .iiij. d / iij. aũia Sa .ij. s
.iiij. ānoř . p̄ c^ol₃ .ij. s .vj. d . / xl. oues . p̄ . c^ol₃ .vj. d . / ij. .vj. d. ob.
Cř fru . p̄ c^ol₃ .ij. s .vj. d .viiij. Cř . fař aue . p̄ c^ol₃ .ij. s / ij.
Cř ord . p̄ . c^ol₃ .xvj. d.

Ioř Du ht in bo . tař .j. boũ . p̄ .v. s . / j. eqũ . p̄ .v. s
.ij. vač . p̄ . c^ol₃ .iiij. s .iiij. d . Uteñ . p̄ .xij. d / ij. Cř . fru . Sa .ij. s
p̄ c^ol₃ .ij. s .vj. d / v. Cř fař aũ . p̄ . c^ol₃ .ij. s . / j. Cř . ord .v. d.
p̄ xvj. d .iiij. oues . p̄ . c^ol₃ .vj. d.

Teğ Goch ht in bo . tař .v. boũ . p̄ . c^ol₃ .v. s / iij. eq^os .
p̄ c^ol₃ .v. s / iij. vač . p̄ . c^ol₃ .iiij. s .iiij. d / ij. aũia .iiij. ānoř . Sa .v. s
p̄ . c^ol₃ .ij. s .vj. d / ix. oues . p̄ c^ol₃ .vj. d . / Uteñ p̄ .xij. d / .vij. d.

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- APP. A f. ij. Cŕ . fru . p̄ . c^ol₃ .ij. s .vj. đ . / vj. Cŕ . fař aue . p̄ . c^ol₃
 [A.D. ij. s / ij. Cŕ . ord̄ p̄ c^ol₃ .xvj. đ.
 1320- Ie^an ap Mađ ht in bo . tax .ij. iuñta . p̄ . c^ol₃ .v. s / iij.
 1340.] boũ . p̄ . c^ol₃ .v. s / ij. vač . p̄ . c^ol₃ .iij. s .iiij. đ . Uteñ .xij. đ
 Sa iij. s. / ij. Cŕ fru . p̄ c^ol₃ .ij. s .vj. đ / ij. Cŕ . fař aue . p̄ c^ol₃ .ij. s /
 oš. mi^o. ij. Cŕ . ord̄ . p̄ c^ol₃ .xvj. đ.
- Teğ ap Ie^an ht in bo . tař .j. boũ . p̄ .v. s / iiij. eq^os p̄
 Sa .v. s c^ol₃ .v. s / iiij. vač . p̄ c^ol₃ .iij. s .iiij. đ .iiij. auia .ij.
 iij. đ. oš. ānoř . p̄ c^ol₃ .ij. s . / xl. oues p̄ c^ol₃ .vj. đ . / j. Cŕ fru . p̄
 .ij. s .vj. đ / .v. Cŕ fař . p̄ . c^ol₃ .ij. s / ij. Cŕ ord̄ . p̄ c^ol₃
 .xvj. đ.
- Ad ap Teğ ht in bo . tař .ij. eq^os . p̄ . c^ol₃ .v. s / ij. vač .
 Sa xiiij. đ. p̄ c^ol₃ .iij. s .iiij. đ.
 9^a.
- Filii Mađ Du . ht in bo . tař .iij. boũ . p̄ . c^ol₃ .v. s / j.
 Sa iij. s. eqũ . p̄ .v. s / ij. vač . p̄ . c^ol₃ .iij. s .iiij. đ .iiij. auia .iij.
 iij. đ. oš. ānoř . p̄ . c^ol₃ .ij. s .vj. đ . / vj. oues . p̄ c^ol₃ .vj. đ . Uteñ
 .xij. đ .iiij. Cŕ . fřu . p̄ c^ol₃ .ij. s .vj. đ / vj. Cŕ fař p̄ c^ol₃ .ij. s
 / ij Cŕ ord̄ p̄ c^ol₃ xvj. [đ].
- Hynaf ap Melýr 7 Mađ ap Iokē ht in bōis tař .vj. boũ .
 Sa vj. s. p̄ c^ol₃ .v. s .iiij. eq^os p̄ c^ol₃ .v. s / vij. vač . p̄ . c^ol₃ . iij. s
 .vj. đ. oš. .iiij. đ .iiij. auia .ij. ānoř . p̄ c^ol₃ .ij. s / v. oues p̄ c^ol₃ .vj. đ /
 Uteñ .xij. đ .ij. Cŕ . fru . p̄ c^ol₃ .ij. s .vj. đ .viiij. Cŕ fař p̄
 c^ol₃ .ij. s / iiij^{or} Cŕ ord̄ . p̄ c^ol₃ .xvj. đ.
- Tud ap Hynaf ht in bo . tař .j. boũ . p̄ .v. s / j. eqũ . p̄
 Sa xv. đ. .v. s / ij. vač . p̄ c^ol₃ .iij. s .iiij. đ / j. Cŕ fař . p̄ .ij. s.
- Meric ap Iokē 7 mř sua ht in bo . tař .iij. boũ . p̄ c^ol₃
 Sa iij. s. .v. s / iij. vač . p̄ . c^ol₃ .iij. s .iiij. đ . / ij. eq^os p̄ c^ol₃ .v. s. j.
 .ix. đ. auĩũ .ij. ānoř . p̄ .ij. s / x. oues p̄ c^ol₃ .vj. đ / iij. Cŕ fru . p̄ c^ol₃
 .ij. s .vj. đ / ij. Cŕ . fař . p̄ .ij. s / ij. Cŕ ord̄ p̄ . c^ol₃ .xvj. đ.
- Eýnō ap Brygký ht ī bo . tař .iij. vač . p̄ . c^ol₃ .iij. s .iiij. đ
 Sa xiiij. đ. j. auĩũ . p̄ .ij. s.—x. oues . p̄ .iij. s .iiij. đ / j Cŕ . fru . p̄ .ij. s
 đ. q^a. .vj. đ.
- Ie^an Vich^an ht in bo . tař .j. iuñtũ . p̄ .v. s / ij. vač . p̄ .
 Sa xiiij. đ. c^ol₃ .iij. s .iiij. đ / ij. auia p̄ .ij. s—j. Cŕ . fař . p̄ .ij. s.

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Sm^a . ville . in ptē regē—xij. lib .xij. s .vij. đ.

Malt^aht.

exa^r.

xv^a. Cōmoti de Maltraeth—L . iij. li .v. s .j. đ . q^a.

De Comitatu Angleš.

Maltrañ.

Sm^a exaīata de toto Cōmoto—Liiij. li .v. s .j. đ . q^a.

APP. A f.

p^b.

[A.D.
1320-
1340.]

[En-
dorsed.]

p^b.

APPENDIX A g.

ACCOUNT OF THE ISSUES OF ABERFFRAW, 25 EDW. III., A.D. 1351.

Ministers' Accounts, Bundle 1149, No. 1, Public Record Office.

Aberfrau.

APP. A g.

A.D.
1351.

Compot^o. Thoñ de Harbergh ¶ Wilti de Waltoñ firmař Maneř de Aberfrau . de exitibus eiusdm a fo sđi Michis anno regni Regis Eř İcii post conquestũ xxiiij^{to}. ¶ Principat^o dñi Eř Principĩ Walt Duč Cornuř ¶ Comitis Cestrĩ viij^o. usq; idm fm pxiñ seqñ anno dđi Regē xxv^{to} Principat^o dñi Prinč ix^o.

Exit^o.
đnicoř.

Đ exitib; .iiij. caruč ĩre ĩbm que ad vj. li exř p añ sicut contĩ in extenř facta . tempe Regĩ aui Rē nũc . Quĩnt caruč ĩre ĩbm que dimitteř diũse tenenř de Trefcastel p .lx. ř p añ . uni^o p^ati qđ ad vj. ř .viiij. đ exř p eandĩ extenř ¶ reddĩ anno pcedĩ xv. ř . at p^ato quod siliř ext^r ad vj. ř .viiij. đ. Piscarĩ eiusdm Maneř que ad ij. ř . exř . j Molendĩ de Dyndryn qđ ad xl. ř exř ¶ ř soř x. ř . j. đ ult^a extenř . alř molendĩ ĩbm qđ ad xl. ř [exř] ¶ ř soř x. ř . j. đ ult^a eandĩ extenř . T^o cii moř voč Mullebunt qđ siliř ad xl. ř exř p añ . ¶ ř . soř x. ř . j. đ ult^a eandĩ extenř . xxx acř ĩre in villĩ de Abfrau que fueř Wilt Daniel . existĩ in mañ dñi ut escaēř p morř eiusdm Wilti que soř dimitti ad ij. ř .vj. đ ext^a extenř seu cui^odm pastuř infra dđm Maneř que ad xx. ř extendĩ p añũ . Nec de .lx. ř tenenř de Trefcastel tenenř inř se j. caruč ĩre duđ de đnico dñi sič arrenř post confecř extenř p añ ad iiiij^{or} ĩmĩos vidett Oĩm sčoz . Puř ĩe Marie Ařloř Ph ¶ Jacob ¶ Guř Augusti .xxix. ř .viiij. đ . De reddĩ ass liř tenenč ville de Abfrau sicut contĩ in extenř ad pđčos iiiij. ĩmĩos .xv. ř .xj. đ . De reddĩ ass

Account of the Issues of Aberffraw, 1351.

Hameletti de Bodeueryk ad p̄dcōs .iiij. t̄m̄ios x. s̄ . de redd̄
 as̄ lib̄ teñ de Trewaspatrike ad p̄dcōs .iiij. t̄m̄ios .v. s̄ vj. đ .
 De redd̄ villañ eiusđm ville de Trūc ad eosđm t̄m̄ios xiiij. s̄
 vij. đ . de eisđm villañ p̄ firma butiř . lacť t̄ opač arrenť ad
 eosđ . t̄m̄ios ix. s̄ .vij. đ . de redd̄ ix villañ hameletti de Tref-
 berwetę ad eosđm t̄m̄ios v. s̄ .iiij. đ . de eisđm p̄ .iiij. c̄annoč fariñ
 ordi ad eosđm t̄m̄ios .iiij. s̄ .vj. đ . de eisđm p̄ ix m̄ltoñ arř ad
 eosđm t̄m̄ios xvij. đ . p̄ ix agñ arř ad .ij. s̄ .ij. đ . de eisđem p̄
 butiř arř ad eosđem t̄m̄ios vij. đ . de eisđm p̄ Ciiij ouis
 galliñ arrenť ad eosđm t̄m̄ios .ix. đ . de redd̄ .ix. galliñ de
 eisđ ad eosđm t̄m̄ios .xxxvj. s̄ .ij. đ . ob̄ de eisđm p̄ Clxj. opibus
 j. die ad eosđm t̄m̄ios .ij. s̄ de redd̄ j. villñ qui quondm voč
 Đd de Hibnico . Hameletti de Dynthladan loč međ btoz suoz
 t̄ lacť qđ voč M̄yonith ad eosđm t̄m̄ios viij. s̄ .vj. đ . De fit
 Gregoř ap . Lt . p̄ j. c̄annoč fri t̄ .iiij. c̄annoč auen ad eosđm
 t̄m̄ios xvj. đ . de eisđm p̄ ij m̄ltoñ t̄ ij. agñ ad eosđm t̄m̄ios
 vj. đ . de eisđm p̄ butiř ad eosđm t̄m̄ios .j. đ . ob̄ de eisđm p̄
 xl. oũ galliñ ad eosđm t̄m̄ios .vj. đ . de eisđm p̄ vj. galliñ ad
 eosđm t̄m̄ios .iiij. s̄ .ix. đ . de eisđm p̄ opibz xxx dierũ ad eosđm
 t̄m̄ios xiiij đ ob̄ . de Pellipař p̄ dī c̄annoč farine ordi mediet̄ j.
 m̄ltoñ .j. agñ .j. gallũ t̄ .x. cunis butiř ad eosđm t̄m̄ios xj. đ
 q̄, de eosđm p̄ opibz vij. diez̄ . ad eosđm t̄m̄ios .iiij. s̄ .iiij. đ . de
 redd̄ villañ hameletti de Keuentrefau ad eosđm t̄m̄ios xvij đ .
 ob̄ de eisđm p̄ j. agñ t̄ dī xxx. Cuñ butiř v. gallũ dī .j. Histoř
 blađ de opač .iiij. diez̄ . ad eosđm t̄m̄ios seu de M̄lionnyth .
 seu viij s̄ viij đ de redd̄ villañ de Abřrau p̄ anñ ad eosđm
 t̄m̄ios xlviij. s̄ vij. đ de eisđm p̄ x. c̄annoč dī fri . vij c̄annoč
 fariñ auen .iiij. c̄annoč fariñ ordi ad eosđm t̄m̄ios vj. s̄ .vij. đ de
 eisđm p̄ x. c̄annoč auen ad p̄bnd̄ ad eosđm t̄m̄ios .xvj. s̄ .iiij. đ
 de ix villañ eiusđm ville p̄ lacť .iiij. vacč .iiij. m̄ltoñ dī .ix. angũ
 xxvij gallũ .Cl. oũ t̄ butiř ad eosđm t̄m̄ios v. s̄ .j. đ de vj.
 tenenť vasť p̄ .iiij. m̄ltoñ vj. agñ . ix gallũ .C. oũ t̄ butiř ad
 eosđm t̄m̄ios .ij. s̄ .iiij. đ de ix villañ dče ville p̄ xxvij galliñ ad

APP. A g.

[A.D.
1351.]

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APP. A g. eosdm ũmōs ij s̄ .iij. đ de eisdm p opib; iij dierū ad blađ đni
 [A.D. sarcland ad eosdm ũmōs xxx. s̄ de eisdm villañ p igne t
 1351.] strañne in Cuř đni Reğ ad eosdm ũ .lxvj. s̄ .ix. đ de opib;

autupi CCC hoīm quos xv villñ Maneř inuēient t̄ ^{xx} iij hoīm
 quos villañ forinč inuenient ad eosdm ũmōs .lxxv. s̄ de DC
 hoīb; t̄ eğ ad ħeam p j. diem ad eosdm ũmōs . Seu de p̄tis
 t̄ p̄quis Cuř eiusdm Maneř p temp^o comp̄ releū t̄ Gobř toľñ
 Nund ĩbm p̄quis Cuř Nund eađdm seu xx. s̄ . de firma portař
 ĩbm nř ř hic eo qđ dčm Maneř de Abřrau una cū omīb; exitib;
 t̄ p̄fič p̄dčis eidm Maneř p̄tiñ seu inde quouismodo p̄ueñ conc̄
 p̄dčis Thoñ t̄ Willmo ex dimiss̄ Johnis Delues locū teñ
 Iustič Northwalf t̄ Cameř ĩbm p temp̄ hui^o comp̄i . Redd
 inde đno .xx. li.

De quib; xx. li iidm Thoñ t̄ Willmōs ř inferius . Đ boñ
 ř Esč. intestař defunctoř escaet nř ř . q. Willmōs de Ellertoñ firmař
 escaetrie ħt h^oi p̄fič ad firmā p toř Coñ Angles ut sup^a . Đ
 ř Vič. am̄lč tenenč Maneř in Trno vič seu de Wrecco mař nō atting
 valorem xl. s̄ nř ř q. dčus Willmōs de Alertoñ firmař vič
 Angles ħt eadm p̄fič ult^a firmā suam . Nec de wrecco mař
 ř Vič. dčm valorem xl. s̄ exced nř q; idm Will de Allertoñ deb̄ inde
 compuř t̄ ř in comp̄ suo de hoc anno.

* * *

Đ xij. đ de incřo firme xxx. acř ĩre in Maneř de Abřrau
 exist̄ in mañ đni a diu p reuľč post morř Wilfi Daniel qui
 eas teñ ad ĩm vite de doñ .Lř. Princip ult^a iij s̄ vj. đ ad
 quos p̄ius dimitř dimiss̄ anno ultio p̄tito Howel Tew p Thoñ
 le Trnour Esč sič conř in comp̄ eiusđ Thoñ de eodm anno
 nř q; firmař ħnt eadm p̄fič infr^a firmā suam ut s^a.

APPENDIX Ba.

EXTRACTS FROM EXTENT OF THE CASTLE AND
HONOR OF DENBIGH, 8 EDW. III., A.D. 1335.

*Extent of the Villata of Astret Canon. Progenies of Canon ap
Lauwargh located there.*

ss Villata de Astretꝛ Canoñ.

APP. Ba.

Villata de Astret Canon que dum fuit integ^a in manibꝫ
pgeij Canon ap Lauwargh in .iiij. gauellis quaz queft gauella
reddit de Tunge^l tempe Principi .ij. s .vj. d . de quibꝫ patebit
statim inpostez Et sunt omes tenentes libri . 7 c . vidett.

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1335.

[p. 75.]

h₃ domū

h₃ domū

Ithel Loyd ap Cadugan Lewelyn Vaghⁿ ap Lt 7

h₃ domū

Ithel ap Ioꝝ Duy ap Lt tenent di gauell integ^r que fuit
Lauwargh Vaghⁿ reddendo de Tunge^l in se xv. d imio
Oim Scoꝝ Et p pastu Principi ad Nataf Dni .xxij. d . 7
quott alio imino de iijbꝫ imis sup^adcis .xv. d . 7 ceta suic
cum aliis in coi ut p₃ inferius et hent excamb in Wyckewere
7 alibi p eoꝝ heredi^t in Astret . Ita qd tota eoꝝ hedi^t in
Astret est in man dni 7 aren^r inferi^s ut patebt.

Gauella
Lau-
wargh
Vaghⁿ.

h₃ domū

h₃ domū

Cadugan Bottum ap Edeñ . Lewel Duy ap Eignon .

h₃ domū

h₃ domū

non h₃ domū

Edeñ ap Tuder ap Eden Keñ ap Heillyn ap Mad 7 Madokꝛ
fra^t eius tenet di gauell integ^r que fuit Ioꝝ ap Canon .
Reddendo de Tunge^l p a^m . imis pdcis xv. d Et ceta suicia
in omibꝫ ut di gauell pcedens . et omes hent excamb in aliis
villis ut ceti supius Ita qd illa di gauella integ^r remaneꝫ dno
in Astret 7 app^at^r ut patebit inferius.

Di gau
Joꝝ ap
Canon.

Extracts from Extent of Denbigh, 1335.

APP. Ba. ^{h₃ domū} Keñ ap Routh ap Ienafē ap Ririd ^{h₃ domū} Heilyn ap Grono ap
 A.D. ^{h₃ domū} Ririd Edeñ Loyd ap Ken . ap Grono . ^{h₃ domū} Griff ap Lt Eigñ
 1335.
 Gañ ^{h₃ domū} Ken . ^{habet domū} frañ eius ^{h₃ domū} Guyn ap ^{h₃ domū} Madokē ^{h₃ domū} Gogh Caduğ ap Ririd ap
 Ienaf ap ^{h₃ domū} Canoñ. ^{habet domū} Eignon Bleth ap Ienafē ap Caduğ ⁊ ^{het domū} Ioğ ap Caduğ ap Yeu^a
 [p. 76.] teñ ⁊ ciam ptem ⁊ deciam ptem gauelf Ienafē ap Canon .
 reddendo de Tungē in^l se .xij. đ q^a . et p pastu Principē ad
 Nataf Dni Dni .ij. s .ij. đ oñ q^a ⁊ quoft alio tñio de iij^b
 tñis p̄dictis xvij. đ ⁊ ceſa ſuicia in cōi ut patebit inferius
 Et hent excamb in aliis villis Ita qđ tota gauella ista in
 Astret integř remaneat dno ⁊ app^uat^r cum aliis ⁊ c.
^{habet domū} Yeuan Loyd ap Grono ap Caduğ . ^{non h₃ domū} Keñ ⁊ ^{h domū} David
^{non h₃ domū} fřes eius ^{h₃ domū} Eden Loyd ap ^{h₃ domū} Mađ ap Grono . ^{h₃ domū} Madokē ap ^{h₃ domū} Ioğ ap
^{non h₃ domū} Grono . ^{non h₃ domū} Euer ap ^{non h₃ domū} Ithel ap ^{non h₃ domū} Groñ ^{non h₃ domū} David ap ^{non h₃ domū} Ioğ ^{non h₃ domū} Grono .
^{non habet domū} Eden ap ^{non h₃ domū} Dđ ap ^{non h₃ domū} Grono ^{non h₃ domū} Ioğ ^{non h₃ domū} frañ eius ⁊ ^{non h₃ domū} Yeuan ap ^{non h₃ domū} Ioğ ap
 Gañ ^{non h₃ domū} Eignon ^{non h₃ domū} ap ^{non h₃ domū} Canon . ^{non h₃ domū} Reddendo de ^{non h₃ domū} Tungē ^{non h₃ domū} tñio ^{non h₃ domū} Oīm ^{non h₃ domū} Sčoğ ^{non h₃ domū} xvj. đ q^a . ⁊
 ap ^{non h₃ domū} p pastu ^{non h₃ domū} Principē ^{non h₃ domū} ad ^{non h₃ domū} Nataf ^{non h₃ domū} Dni ^{non h₃ domū} ij. s v đ ⁊ ^{non h₃ domū} quoft ^{non h₃ domū} alio ^{non h₃ domū} tñio ^{non h₃ domū} de
 Canon. ^{non h₃ domū} iij tñis ^{non h₃ domū} p̄dictē ^{non h₃ domū} xix đ ⁊ ^{non h₃ domū} ceſa ^{non h₃ domū} ſuič ^{non h₃ domū} in ^{non h₃ domū} cōi ^{non h₃ domū} cum ^{non h₃ domū} aliis ^{non h₃ domū} inferius.
 Et hent excamb in aliis villis Ita qđ tota ista gauella in
 Astret reman; dno ⁊ appruat^r inferius ut patebit.
^{h₃ domū} Madokē ap ^{h₃ domū} Eignon ap ^{h₃ domū} Keñ . ^{h₃ domū} Mouryke ⁊ ^{h₃ domū} Ken fřes eius
^{h₃ domū} Eignon ap ^{h₃ domū} Griffuth ^{h₃ domū} Eden ap ^{h₃ domū} Griffuth ^{h₃ domū} Vagh^an ^{h₃ domū} Griff ap ^{h₃ domū} Yenaf
^{non het domū} ap ^{het domū} Griff ^{het domū} Owen ap ^{het domū} Grono ap ^{het domū} Ken . ^{het domū} Griffuth ap ^{het domū} Bleth ^{het domū} Loyd
^{het domū} David ^{het domū} frañ eius ^{het domū} Tudar ap ^{het domū} Blethyn . ^{het domū} Heilyn ap ^{het domū} Keñ ap ^{het domū} Bleth
 Dī gauelf ^{non het domū} Eden ^{non het domū} frañ eius ^{non het domū} Ioğ ap ^{non het domū} Griff ^{non het domū} Gogh ⁊ ^{non het domū} Blethyn ⁊ ^{non het domū} Pythle ^{non het domū} fřes
 Mouryk ^{non het domū} ap ^{non het domū} Canon. ^{non het domū} eius ^{non het domū} tenent ^{non het domū} iij ptes ^{non het domū} dī ^{non het domū} gauelle ^{non het domū} Mouryke ap ^{non het domū} Canon ⁊ ^{non het domū} duas

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ptes quarte ptis eiusdem gauelle . Reddendo de Tunge p annū t̄m̄io Oīm S̄coꝝ xij. d̄ q̄^a Et p̄ pastu Princip̄ ad Nataf̄ Dni ij. s̄ .v. d̄ ob̄ q̄^a Et quot̄ alio t̄m̄io de iijb; t̄m̄is p̄dictis xx. d̄ t̄ c̄eſa ſ̄uic̄ in cōi ut sup̄ t̄ c̄ . t̄ hent excamb̄ in aliis villis Ita q̄d d̄ca dī gaū in Astret remaneat inteḡ d̄no t̄ appruat̄ cum aliis t̄ c̄.

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Mađ ap Dđ ad Eignoñ ^{h doñ} David ap Lauwargh ^{h doñ} Duy Dđ ap ^h Mouryke ^{h doñ} Gogh ^{h doñ} Heillyn ^{h doñ} Cucca ^{h doñ} Yeu^a ap Dđ ap Mađ . t̄ fraſ̄ eius t̄ Anneys ^{h doñ} Moythin ^{h doñ} Eden ap Eignon ap ^h Keneūth ^{h doñ} Griff ^{h doñ} fraſ̄ eius ^{h doñ} Mađ ^{h doñ} Gogh ap Ioꝝ t̄ ^{h doñ} Groñ ap Keñ ^{h doñ} Gogh tenent duas ptes t̄ quintā ptem dī gauell̄ Nynyat ap Canoñ reddendo de Tunge t̄m̄io Oīm S̄coꝝ xj. d̄ Et p̄ pastu Prinč ad Nataf̄ Dni xvij. d̄ q̄^a . t̄ quot̄ alio t̄m̄io de iij t̄m̄is p̄dictis xj. d̄ . ob̄ q̄^a . Et c̄eſa ſ̄uicia in cōi ut patebit inferius t̄ hent excamb̄ in aliis villis Ita q̄d ista dīa gauella reman; inteḡ d̄no t̄ app̄at̄ cū aliis inferius.

[p. 77.]

Dīa gaū
Nynyat
ap
Canoñ.

ss Sm^a Tunge Villate de Astret p a^m t̄m̄io Oīm Scoꝝ vj. s̄ .xj. d̄ ob̄ q̄^a.

Sm ^a pastus Prinč ibidem ad terminos	<table border="0"> <tr> <td>Nataf̄ Dni</td> <td>xij s̄ . ij d̄ ob̄ q̄^a</td> <td rowspan="4">} s^c p a^m</td> </tr> <tr> <td>Med̄ xl^{me}</td> <td>vij s̄ ij d̄ ob̄ q̄^a</td> </tr> <tr> <td>Naſ̄ s̄cī Johis</td> <td>vij s̄ ij d̄ ob̄ q̄^a</td> </tr> <tr> <td>Exal̄f̄ s̄cē C^{is}</td> <td>vij s̄ ij d̄ ob̄ q̄^a</td> </tr> </table>	Nataf̄ Dni	xij s̄ . ij d̄ ob̄ q̄ ^a	} s ^c p a ^m	Med̄ xl ^{me}	vij s̄ ij d̄ ob̄ q̄ ^a	Naſ̄ s̄cī Johis	vij s̄ ij d̄ ob̄ q̄ ^a	Exal̄f̄ s̄cē C ^{is}	vij s̄ ij d̄ ob̄ q̄ ^a	xxxvj s̄
		Nataf̄ Dni	xij s̄ . ij d̄ ob̄ q̄ ^a		} s ^c p a ^m						
		Med̄ xl ^{me}	vij s̄ ij d̄ ob̄ q̄ ^a								
		Naſ̄ s̄cī Johis	vij s̄ ij d̄ ob̄ q̄ ^a								
Exal̄f̄ s̄cē C ^{is}	vij s̄ ij d̄ ob̄ q̄ ^a										
	xj . d̄.										

Et sciđ q̄d tota villata de Astret Canoñ deuenit ad man^o d̄ni p̄tim p̄ viam escaeſ̄ rone tenenč qui obierunt cont^a pacem t̄ p̄tim p̄ viam excambioꝝ et continet tota villata Dlxxiij ac̄ De quib; sumunt̄ ad Maneriū de Kilforñ quod extendit̄ in Cōmoto de Kaymergh CCviiij ac̄ t̄ xviiij p̄tič t̄ includun̄ infra puū p̄cum iux^a Cast^m de Dynbiegh lv ac̄ j. rod̄ dī t̄ v. p̄tič . Et arentant̄ ut patet inferius Cxij ac̄ in bouaf̄ t̄ ac̄ Et sumunt̄ ad Mañiū de Astret Oweyn quod est in Cōmoto de Kamgh xiiij ac̄ dī t̄ iij p̄tič t̄ incluse fuerunt inf^a p̄cū de

Distinc̄o
Escaeſe.

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APP. Ba. Lewenny que nūc arentan^r cū eodem pco put patet supius
 A.D. Ciiij ac̄ dī 7 xxxvj ptič̄ . Et sunt in viis 7 vastis cōibz . xxx
 1335. ac̄ 7 xvij ptič̄.

7 iste .x. Willm̄s del Mos tenet unam bouatam con̄ x. ac̄ 7re que
 ac̄ arenti pōita fuit in Rentali villate de Lewenny erroneice 7 reddit p
 fuer coram 7m̄ios Pen̄ 7 s̄ci Mich̄is p equales porčones iij. 3
 dno apđ .iiij đ Et idem Wilts tenet nichilomin^o .x. ac̄ 7re p quibz
 Wode- solebat reddere p annū iij 3 iiij đ 7m̄is pđcis 7 nūc het illas
 stok(quiet̄ alloč p bouať sua ptiñ ad Burđ suū de Dynbiegh infra
 p .x. 3. muros.
 p a^m.

Videa^r Adam de Rossyndale tenet unam bouatam 7re con̄ .x. ac̄
 quo que prius erroneice posiť fuit in Rentali villate de Lewenny
 waranto 7 reddit p a^m ad duos 7m̄ios pđcos iij. 3 .iiij đ.
 sunt nunc ad

iiij. 3 Ioh̄es de Swynemo^r 7 Ioh̄es fit Wilti Egelyne tenent j
 iij. đ. bouať 7re con̄ x. ac̄ p qua solebat reddere p a^m ad duos
 7m̄ios pđcos iij 3 iiij đ Et nūc allocant^r Ioh̄i de Swynemor
 quiet̄ p bouať sua ptiñ ad Burđ suū de Dynb̄ infra muros 7
 c̄ . Et fuit ista bouata pri^o pōita in Rentali villate de
 Lewenny.

Ričus de Fermery tenet unam bouatam simiľr con̄ x. ac̄
 7re que prius posita fuit erroneice in Rentali villate de Lewenny
 p qua solebat reddere p annū 7m̄is pđictis iij 3 iiij đ . Et nūc
 tenet illam quiet̄ p bouať sua ad burđ suū de Dynb̄ inf^a muros
 7 c̄.

Ioh̄es de Lonnesdale tenet unam bouať 7re con̄ x. ac̄
 que prius erroneice ponebat^r in Lewenny 7 7 p̄—iij. 3 .iiij đ.
 3s Sm^a Fir̄m bouať—Pen̄ .v. 3. } Sic p annū x 3 p iij bouať
 in 7m̄is—S̄ci Mich̄ .v. 3. } con̄ xxx ac̄.

Willm̄s C^rteys tenet p Cartam dni Wilti de Monte Acuto
 .xx. ac̄ 7re imp̄pm p quibz solebat reddere p annū xx 3.

Ioh̄es de Mostoñ tenet iij ac̄ 7re p̄c̄ ac̄ viij đ . reddendo
 p annū ad duos 7m̄ios pđcos—ij. 3 .viiij đ . Adam le Carpent̄
 tenet vij ac̄ 7re p̄c̄ ac̄ viij đ reddo p annū ad duos 7m̄ios

Extracts from Extent of Denbigh, 1335.

pd̄cos—ij s .viiij d . Willm̄s t̄ Iohes de Swynemor teñ ij ac̄ ei^o d̄ p̄c̄ r̄ t̄ p̄ xvj. d. APP. B. a.

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1335.

Iohes Egelyne t₃ .ij ac̄ eiusd̄ p̄c̄ r̄ p̄ a^m t̄ñ is p̄dc̄is xvj d.

Thom^as de Hultoñ tenet iiij ac̄ t̄ dī t̄ie unde .j. ac̄ p̄c̄ viij d . t̄ iiij ac̄ dī p̄c̄ ac̄ vj d . r̄ p̄ a^m t̄ p̄—ij s .v. d.

Alex̄ Danney t₃ vj ac̄ r̄ p̄ a^m t̄ñis p̄dc̄is—iiij. s .iiij. d.

Wilts del Wode tenet j. plac̄ p̄c̄ iiij d t̄ x. ac̄ t̄re p̄c̄ ac̄ vj d reddendo t̄ñis p̄dc̄is—v. s .iiij. d.

Iohes de Hoghtoñ tenet vij ac̄ t̄re p̄c̄ ac̄ xij d reddendo t̄ñis p̄dictis—vij s.

Iord de Byngeleye tenet j ac̄ r̄ t̄ñis p̄dc̄is—xij d.

Henř Grym tenet iiij ac̄ t̄re eiusdem p̄c̄ reddo t̄ñis p̄dc̄is iiij s. [p. 79.]

Thom^as de Lonnasdale tenet v. ac̄ eiusdem p̄c̄ r̄ t̄is p̄dc̄is v. s.

Iohes de Lonnesdale tenet v ac̄ eiusdem p̄c̄ . r̄ t̄ p̄ a^m .v. s.

Ričus de Baytoñ tenet j. plac̄ p̄c̄ vj d t̄ iiij ac̄ t̄re p̄c̄ ac̄ xij d . reddendo p̄ annū t̄minis p̄dictis—iiij. s .vj. d.

Sm ^a Firñ ac̄ de	} Penř xxij s .ix d.	} (Sic p̄ annū xlvij s	
Astret in terminis			} S̄ci Mich̄ xxij s .ix d
			} lxij. ac̄ t̄re.

Et p̄tea tenent^r quiet̄ tam in t̄ bouat̄ q^am in t̄ acras ut p̄dicir—l ac̄ que solebant reddere xxx s . p̄ annū que nunc nichil reddunt ut sup^a.

Et sic supsunt l ac̄ t̄ medietas uni^o rode . que cedunt in auantagiū mensur̄ tenenciū unde dñs nullū capit annuale p̄ficuū que si extracte fuissent valerent p̄ a^m admin^o xxv s . o b̄ q^a p̄c̄ ac̄ .v. d.

APPENDIX B b.

*Extent of the Villata of Nanthyn Canon. Progenies of Canon
ap Lauwargh located there.*

Villata de Nanthyn Canon.

APP. B b

A.D.
1335.

Villata de Nanthyn Canon . que cont̄ in ter̄ bosc̄ ⁊ vast̄
cū hamell̄ de Pennankyngy v̄lxiiij ac̄ iij rod̄ consistit in
manibz p̄genieij Canon ap Lauwargh absq̄ Tungel̄ ⁊ Treth̄ que
est hamell̄ ptinens ad Astret Canon ⁊ tenet̄ in iiij gauell̄ de
quibz statim respon̄r inpostez̄ Et est por̄co cuiuslib̄t gauell̄
sc̄dm equam p̄ticipacōem Cxlj ac̄ ⁊ xxx p̄tiē ſre . bosci ⁊
vasti ⁊ c̄.

[p. 86.]

Dī gauell̄
Lau-
wargh
Vagh^{an}.

Ithel Loyd ap Caduḡ ⁊ coheredes ⁊ p̄ticipes sui quoꝝ
noīa patent in villa de Astret Canon tenent dī gauell̄ inteḡr
que fuit Lauwargh Vagh^{an} p̄ qua fāc omīd̄ ſuīc̄ in Astret
Canoñ . Et ideo n̄ hic Et dñs nullam h̄et p̄partem in ista dī
gauell̄ ⁊ c̄.

Dī gaū
Ioꝝ ap
Canoñ.

Cadugan Butoñ ⁊ coheredes ⁊ p̄ticipes sui quoꝝ noīa
patent in villa de Astret ⁊ tenent hic dī gauell̄ que fuit Ioꝝ
ap Canon inteḡr fāc p̄ ea omīd̄ ſuīc̄ in Astret Et ideo n̄ hic
Et dñs nullam h̄et p̄partem in ista dī gauell̄.

Dī Gaū
Ienaf̄
ap
Canon.

Ken . Routh̄ ap Iennaf̄el̄ ⁊ coheredes ⁊ p̄ticipes sui quoꝝ
noīa patent in Astret Canoñ tenent hic duas p̄tes gauell̄ que
fuit Iennaf̄el̄ ap Canoñ fāc p̄ inde omīa ſuīc̄ in Astret Canoñ
Et iō n̄ hic . Et ſcia p̄s istius gauell̄ est escaē dñi rōne
mortuoꝝ con^a pāc u^t p̄j inferi^o.

Gaū
Eigñ ap
Canon.

Yeū Loitel̄ ap Groñ ap Caduḡ ⁊ coheredes ⁊ p̄cenār sui
quoꝝ noīa patent in Astret tenent hic tres p̄tes gaū Eigñ ap
Canoñ fāc omīa ſuīc̄ in Astret Et ideo nichil hic . Et quarta

Extracts from Extent of Denbigh, 1335.

ps eiusdem gauelt h^c est escaet̄ dñi . que appruat^r cū aī esē inferiu^o. APP. B b.

A. D.
1335.

Mađ ap Eigñ ap Keñ 7 p̄cenañ sui quoꝝ noīa patent in Astret Canon . teñ hic dī gaū Meur^a ap Canon inteḡr fač p ea omīd̄ sūič in Astret Et ideo n^t hic Et dñs nullā het Esč de i^a dī gaū. Dī gaū Meur^a ap Canon.

Mađ ap Dđ ap Eigñ 7 p̄cenañ sui quoꝝ noīa patent in Astret Canon . teñ totam dimid̄ gauelt Nynyat ap Canoñ fač p ea omīd̄ sūič in Astret Et ideo n^t hic Et dñs n̄lt het esč in i^a dī gaū. Dī g aū Nynyat ap Canon.

Et est p̄pars dñi ibm̄ fcia ps illius gauelt 7 quarta ps illius gauelt que conē scđm veram p̄porcōem ^{xx} iij ij ac̄ . j. rođ 7 xvij p̄tič dī . Unde allocand̄ sunt p̄ excamb̄ p̄darioꝝ eiusdem p̄geij p̄implend̄ p̄ eoꝝ pat̄moniis in Astret Canon 7 Wenmannokē Canoñ . xxix ac̄ iij rođ di 7 iij p̄tič dī. Distincō Escaet̄.

Ken . Routh ten; . vij ac̄ dī veteř 7re p̄c ac̄ vj. đ reddo p̄ annū ad 7m̄ios Penē 7 sēi Michis—iij s̄ . ix đ.

Idem Keñ ten; in Pennanckyingy iij ac̄ 7re que fuerunt Ith Voil p̄c ac̄ vj đ reddendo p̄ annū 7m̄is p̄dictis—xviij đ. Fir^a Esč

Et 7n̄ hucusq; . n^t p̄ eis reddid̄ toto tempe dñi nūc quia errone p̄oite fueř in Nanthyn Sčoz 7 sic fraudelen^o dedicte 7 concellate . Ideo leuent^r arreraĝ 7 c̄ Et iacet illa 7ra in j peč circumfossať . ubi dčus Ithel solebat in tempe Escaet̄ reddeř. [p. 87.] No^a.

Heillyn ap Groñ t; de assarē bosci j ac̄ . j. rođ dī 7 xiiij p̄tič p̄ mensur̄ Extentē p̄c ac̄ vj. đ reddendo p̄ annū ad duos 7m̄ios p̄dcos viij đ ob̄ q^a . 7n̄ hucusq; non reddidit nisi p̄ una ac^a vj. đ.

Hugo Pygot solebat tenere hic xvij ac̄ 7re 7 p̄ a^m ix s̄ p̄c ac̄ vj đ quas excamb̄ p̄ pte Keñ Routh in Wennannok Canon . Un̄ idem Hugo . 7 de ista firma in inc̄o ibm̄ 7 Ideo n^t de ista firma hic. Videar que fuit p̄porcō Keñ . Routh in Wen-

nānok Canon . qđ si aliqđ auant̄ p̄sit accresce de dco excamb̄ accrescat dno ex quo ambe ptes tenēt in inšr non hent potestāť fač excamb̄ sū lic̄ dñi

Extracts from Extent of Denbigh, 1335.

APP. B b.

A. D.
1335.

ss. Sm^a Firme de Nanthyn Canon in ¶minis—

Penť ij. s .xj đ ob q^a

Sći Mich ij s

Hbağ

S^e p annū v s .xj đ ob q^a cū xx đ ob q^a de incřo p xj acř ij rođ dī xiiij ptič de incřo.

Et residuū ppartis dñi alloč p̄odař de Astret Canon p eož heređ iřm ¶ in Wennannok Canoñ p̄p̄ . xxij acř dī bosci p q^a hbağ tota cōitas ville ř p annū ad duos ¶mīos p̄dčos ix. s. S^a p̄j.

Ken Routh tenj ad firmam ppartem dñi quam het in uno Molendino aquatico eiusdem ville ř p annū ¶ p̄ ij s . viij đ.

Idem Keñ reddidit dño annuatim incipiendo anno viij^o. ut fate^r ij s . viij đ p licenč leuand unū Molend fulloñ ¶ c̄ sup solū cōe ut dic^t ¶ c̄.

ss. Sm^a Fir̄m Molendini ad Terminos

Penť—ij s . viij đ

Sći Michis ijs . viij đ

) Sic p a^m. v s iiij đ.

APPENDIX B c.

Extent of the Villata of Prees . Progenies of Canon ap Lauwargh and Pithle ap Lauwargh located there.

Villata of Prees.

Villata de Prees cum suis hamellis que cont̄ p̄ magnum APP. B c.
 vastum quod est cōe ad om̄es tenentes domini de Ros et de A. D.
 Rewaynok ⁊ Kaym̄gh viij viij lxxviij ac̄ j rođ dī que temporib; 1335.
 Principum reddidit de Tungel xx s̄ ob̄ idem ^{mt c} 1 villata integ^a fuit [p. 89.]
 in manib; veř hered̄ ante forisf̄cū Et consistit in tenur^a Libe
 diūsa; p̄geniez tam libo; q^am Natiuo; de quib; patet inferius tenent̄.
 primo de libis et postea de Natiuis. [p. 90.]

De sexta pte eiusdem ville que consistit in tenur^a p̄geniej De
 Canō ap Lauwargh sunt iiij gauelt ⁊ dīa que dum fueř integ^a p̄genie
 reddiderunt de Tungel iiij. s̄ . iiij. đ. Canō ap
Lau-
wargh.

Ithel Loit ap Cadu; ⁊ p̄cenař sui quo; noīa patent in Dī gau
 Astret Canon teñ hic dī gauelt Lauwargh Vaghⁿ integř re . Lau-
 de Tungel adinuicem p̄ annū ĩm̄io Oīm Sco; iiij đ ob̄ ⁊ nulla wargh
 alia ſuicia hic quia eo; ſuicia una cū ſuic̄ oīm alio; de p̄genie Vaghan.
 Canon ap Lauwargh plene inscribunt^r in villis de Astret
 Canon.

Cadu; Bottum ap Edeñ ⁊ p̄cenař sui quo; noīa patent in Dī gau
 Astret Canon teñ dī gauelt Io; ap Canon integre reddendo de Io; ap
 Tungel int̄ se ĩm̄io p̄dco iiij. đ ob̄ ⁊ nichil aliud hic q; in Canon.
 Astret Canon ⁊ c̄.

Ken . Routh ap Ienaf ⁊ p̄cenař sui quo; noīa patent in
 Astret Canon teñ int̄ se mediet̄ ⁊ ix^{am} ptem gauelle Ienn^ař ap

¹ So in the MS.

Extracts from Extent of Denbigh, 1335.

APP. B c. Canon hic reddendo de Tunge l̄m̄io Oīm Scoz v. d. ob. Et nulla fač alia ſuič hic quia in Astret Canon. Et łcia ps ł xvij^a ps eiusdem gauelf hic sunt Escaef dni unde respondet^r inferius.

Gauelf
Eigñ ap
Canon.

Ienn^a Loit ap Groñ ap Caduğ ł p̄cenañ sui quoz nõia patent in Astret Canon tenent ij ptes ł quartam ptem łcie ptis gauelf Eignoñ ap Canon. reddendo de Tunge l̄m̄io Oīm Sčoz vj d ob q^a Et nulla alia ſuič hic quia in Astret Canon ł tres p̄t. iij^e p̄t eiusdem gauelle hic sunt escaef dni unde respondet^r inferiu^o c̄ at esč ł c̄.

Dĩ gauñ
Meur^a ap
Canon.

Mađ ap Eigñ ap Keñ ł p̄cenañ sui quoz nõia patent in Astret Canon teñ dĩ gauelf Meur^a ap Canon hic integre reddo de Tunge adinuicem .iiij. d ob l̄m̄io p̄dčo Et n^t aliud hic q. i Astret Cañ.

Dĩ gauñ
Nynyat
ap
Canon.

Mađ ap Dđ ap Eigñ ł p̄ticipes sui quoz nõia patent in Astret Canon teñ duas ptes ł łciam ptem łcie ptis dĩ gauelf Nynyat ap Canoñ reddo de Tunge l̄m̄io p̄dčo iij d ob Et n aliud hic q. in Astret Canon ł ij p̄t iij p̄t eiusd dĩ gauñ sūt esč dni uñ r^r inferi^o.

Dĩ gauelf
Keneuth
ap
Canoñ.

Et dĩ gauelf que fuit Keneuth ap Canon. et que reddt^t de Tunge iij d hic est puř ł integř escaef dni řone mortuoꝝ cont^a pacē Et inde respondet^r inferius cum aliis escaef.

D̄ p̄genie
Pithle
ap
Lau-
wargñ.

De sexta pte eiusdem ville. que consistit in tenur^a p̄geniej Pithle ap Lauwargñ sunt octo lecta. que dum fuerunt integř in manibz vere hēdū ante conquestum. ł c̄. reddiderunt de Tunge p annū iij. s̄ .iiij. d. Vidēt quodt lectū .v. d.

Wele
Ioꝝ ap
Pithle.

Inde primū lectū quod fuit Ioꝝ ap Pithle ł quod reddidit v. d de Tunge. integř accidit ad man^o dni tanq^m escaef řone mortuoꝝ cont^a pacem. ł inde respondet^r inferius cū aliis escaef.

non h domū

h; domū

Eigñ ap Ioꝝ ap Caduğ ł Ieu^an Vagh^an ap Ieu^an ap Elidur tenent medieł ł quintam ptem de Wele Edenoweñ

Extracts from Extent of Denbigh, 1335.

ap Pithle reddo de Tunge t̄m̄io p̄d̄co iij d̄ ob Et n̄i p̄ pastu
 Prin̄c hic q̄; soluūt in Ros Ughdulas . vidett in villa de
 Tobrih̄ nec aliquod aliud ſuiciū fāc hic neq̄ ibi nec aliqui
 alii de ista p̄genie nisi pastū Staloñ t̄ garcōis luc̄r̄ cū canib̄;
 Pennackew t̄ Waissioñ baḡheyn . S̄c̄dm̄ quod fuerunt domos
 seu tenentes put̄ alii libi de isto Cōmoto . t̄ v̄^a ps̄ t̄ x̄^a ps̄
 istius Wele sunt escaē d̄ni Unde respondet̄ inferius cum
 aliis escaē.

APP. B.c.

A.D.
1335.

Wele
Eden-
owen̄
ap
Pithle.

Ioꝝ ap Dd̄ ap Bleth̄ teñ međ t̄ v̄^{am} p̄tem de Wele Ithon
 ap Pythle reddo de Tunge t̄m̄io p̄d̄co .iij. d̄ ob t̄ ceſa ſuic̄ ut
 p̄xm̄ Wele p̄cedens t̄ v̄^a ps̄ t̄ x̄^a ps̄ istius Wele sunt escaē
 d̄ni Unde respondet̄ cum aliis escaē inferius.

Wele
Ithon ap
Pythle.

non hab̄ domū non het domū non
 Ieu^an ap Wyn ap Mađ David ap Ioꝝ Vagh^an Eigñ
 h̄ domū non h̄ domū nō h̄ domū
 Gogh̄ ap Eignoñ Ieu^an ap Dd̄ ap Keñ Ieu^an ap Dd̄ ap Auř
 nō het domū n̄ h̄ domū

Ieu^an Vagh^an ap Ieu^an ap Auř t̄ David Vagh^an ap Dd̄ ap
 Meur^a tenent međ t̄ v̄ p̄tem de Wele Kenningh̄ ap Pithle
 Reddo de Tunge t̄m̄io p̄d̄co iij d̄ ob adinuicem t̄ ceſa ſuicia
 ut p̄x̄ Wele p̄cedens Et v̄^a ps̄ t̄ x̄^a ps̄ istius ville sunt escaē
 d̄ni Unde respondet̄ inferius cum ceſis escaētis.

Wele
Kennyg
ap
Pythle.
[p. 92.]

non h̄ domū h̄ domū
 Hoel ap David ap Doyok̄ M̄^oed̄ ap Lt̄ ap Meilleř
 non h̄ domū non h̄ domū
 Cađ ap Wylhym ap Cađ t̄ Griffuth̄ ap Ioꝝ ap Keñ tenent
 međ t̄ quintam p̄tem Wele Cađ ap Pythle reddo de Tunge
 adinuicem t̄m̄io p̄d̄co iij d̄ ob t̄ ceſa ſuicia ut p̄x̄ Wele p̄cedens
 Et v̄^a ps̄ t̄ x̄^a ps̄ istius Wele sūt escaē d̄ni ut sup̄^a . Unde
 respondet̄ cum ceſis escaētis inferius.

Wele
Cađ ap
Pythle.

h̄ domū habet domū
 Daid Loyt ap Lauwargh̄ t̄ Tuder ap Griff ap Grono
 tenēt medietatem t̄ quintam p̄tem de Wele Edeñ ap Pythle
 reddo de Tunge adinuicem t̄m̄io p̄d̄co .iij. d̄ ob Et ceſa
 ſuicia ut alia lecta p̄cedent̄ t̄ tantam p̄porcōem escaē h̄
 d̄ns in i^a Wele s̄^t in p̄x̄ Wele p̄ced̄.

Wele
Edeñ ap
Pythle.

Extracts from Extent of Denbigh, 1335.

APP. B c.

Wele
Rissard
ap
Pythle.

Dauid ap Griff ap Ienn^af tenet med 7 quintam ptem de
Wele Rissard ap Pythle Reddendo de Tungel 7m^o pdco
.iij. d ob et ceſa ſuič ut sup^a 7 v^a ps 7 x^a ps istius Wele est
eſc dñi unde respondet^r inferius cū aliis escaetel 7 c.

h₃ domū

nō h₃ domū

Grono ap Ieu^an Goch ap Dehewynd Dauid frat^r eius et
ñ h₃ domū

Wele
Geny-
thlyn ap
Pythle.

Madokel ap Meur^a ap Heylin teñ med 7 quintam ptem de
Wele Genythlyn ap Pithle reddo de Tungel 7m^o Oim Sčoſ
.iij. d ob Et ceſa ſuič ut sup^a 7 v^a ps 7 x^a ps sunt eſc dñi
unde respondet^r inferius cū aliis escaetel 7 c.

*

*

*

[p. 100.]

De pastu Prinč nichil hic neq; de pastu famul Prinč neq;
de aliis past 7 oīes tenentes istius ville faciunt hi^o. ſuič in
aliis villis ut patet ſri^o in siglis locis 7 villatis p se.

Et sci^d qđ ppars dñi in Prees de escaet mortuoſ cont^a
pacem . si veř 7 directe pporčone^r continebit in 7ris boscis

Mt

7 vastis in uniūso iij lxj acř xxvij ptič.

Et deinde diūsi pdař de Lewenny . Astret Canon .
Wennennokel Canon . Beryn . Talabryn 7 aliunde habent
p eoſ excamb loco patⁱmōioſ suoſ in diūsis villatis ab eis
captis tempe Comitel Lincolñ—Dccclxxix acř 7 xxv ptič terre
7 vasti . Et de residuo r^r inferi^o.

*

*

*

APPENDIX B d.

*Extents of the Villatce of Dennant, Grugor, Quilbreyn, Pennau-
aleth, Penglogor, Hendreunnyth, Prestelegot, and Petrual,
where the Progenies of Rand Vaghan ap Asser held.*

Rewaynoke Ughalet.

Extenta Commoti de Ughalet facta anno regni Regis Ed- APP. B d.
wardi t̄cii post conquestum viij^{uo}.

Dñs nichil habebit in dnico in Cōmoto de Ughalet
nisi escaetas de forisf̄curis tenencium qui insurrex̄unt in [p. 152.]
guerris t̄ obierunt cont^a pacem aut de t̄ris fugitioz̄ aut alioz̄
tenenciū qui reliquerunt teñ sua in mañ dñi p̄ def̄cu releū vel
aliquoz̄ s̄uicioz̄ put̄ inferi^o patebit in singul̄ vill̄ seu loc̄ ubi
aliquales h̄i^o escaet̄ ptinent dño.

A. D.
1335.

* * *

Et sciend̄ est q̄d est quedam p̄gēies libeñ tenenç in isto [p. 154.]
Cōmoto que vocat^r p̄genies Rand Vagh̄ ap Asser̄ que quidem
p̄genies tenent in diūs̄ villis istius Cōmoti et tenuer̄ tempe
Princip̄ añ conquestum videñ totam villatam de Dennant̄
totam villam de Grugor . totam villam de Quilbreyn . totam
villam de Penplogor t̄ totam villam de Pennaualet . medieñ
ville de Hendreunnyth . t̄ciam p̄tem ville de Prestegot t̄ciam
decimam p̄tem ville de Pet^ual . Et om̄es illas villañ t̄ p̄cell̄
villataz̄ p̄dictaz̄ tenuerunt in quatuor lectis videñ Wele
Ruathlon ap Rand̄ Wele Idenerth̄ ap Rand̄ Wele Daniel ap
Rand̄ t̄ Wele Kewret ap Rand̄ unde primū Wele diuisum est [p. 155.]
in quatuor gauel̄ videlic̄ Gauel Guyon ap Ruathlon Gauel

Extracts from Extent of Denbigh, 1335.

APP. B d.

A.D.
1335.

Bleth ap Ruathſ Gauel Kewret ap Ruathlon ⁊ gauel Madokē ap Ruathlon . Scdm Wele diuidit^r in quatuor gauelt vidl; gauel ap Ioſ ap Idenerth gauel Madoc ap Idenerth gauel Allot ap Idenerth ⁊ Gauel ap Tegwarat ap Idenerth . ſciū Wele diuidit^r in duas gauelt v; . gauel Eigñ ap Daniel gau^t Cađ ap Daniel Et quartum lectū quod est ultimū diuidit^r in ij gauelt videl; gauelt Griffſ ap Kewret ⁊ gauel Kenewreke ap Kewret . Et sequit^r de pporc tenuſ ⁊ ſuič cuiuſt Wele ⁊ cuiuſt eius gauelt in ſingul villateſ ſeriatim p se ⁊ de pporc eſc dñi in ſinglis lccē ⁊ gauelt ſcdm ut ſtatim patebit in poſteſ.

Villata de Dennantē.

Ken ap Bleth Vaghⁿ Ioſ ap Lewelyn ap Bleth Ken . ap Lewelyn ap Bleth Ken . ap Bleth Loyd ⁊ Howel ap Bleth Loid tenent inſ se duas gauelt de primo lecto integro v; gauelt Guyon ap Rauthlon ⁊ gauelt Bleth ap Rauthlon ⁊ reddunt inſ se de Tungē adinuicem ſmō Oīm Sčoſ .ij ſ . viij đ q^a . v; . xij đ in Dennant .v. đ ob q^a in Grugor .v. đ in Quilbreyn . j đ ob q^a in Penplogor j. đ ob q^a in Pennaualet . iij đ in Hendreennyth . ij đ ob in Prestlegot ⁊ ob q^a in Petrual . Reddunt eciam adinuicē p pastu Prinč p annū p omib; villis pđcis vj ſ . ad Nataſ Dñi . ij ſ ſmō Medie xl^{me} .xvj. đ . ſmō Naſ ſci Ioħis Baſte . xvj đ et ſmō Exalč ſce Crucē . xvj đ . Et fač alia ſuicia in cōi cum aliis libis de

[p. 156.]

Commoto que patebunt inferius in fine Cōmoti.
Bleth ap Yeuan ap Madok tenet ſciam gauelt euſdem lecti integr . Reddo de Tungē ſmō Oīm Sčoſ xvj. đ . Videſt vj. đ in Dennant .ij đ ob q^a in Grugor .ij đ ob in Quilbreyn . ob q^a in Penplogor . ob q^a dī in Pennaualet . j đ ob in Hendreennyth . j đ q^a in Prestlegot ⁊ q^a dī in Petrual . Reddit ſ p pastu Prinč p annū ij. ſ .iij đ ad quatuor ſmōs pđicſ Unde ad Nataſ Dñi ix đ . ⁊ quoft alio ſmō vj đ . Et fač alia ſuič cum aliis libeſ in cōi ut infra.

Extracts from Extent of Denbigh, 1335.

Ioz ap Dd ap Mađ Keñ ap Bleth ap Grono . Ken . ap Ioz
ap Tudeř Eden . ap Lauwař ap Tudeř 7 Bleth frađ eius tenent APP. Bd.
totam quartam gauelt eiusdem lecti pđ inde xvj. ptem que est A.D.
escađ đni 7 . ř . de Tunge adinuicem 7mıo Oım Sčođ .xv. đ . 1335.
Uñ v. đ ob q^a in Dennant .j. đ ob q^a in Grugor ij đ ob in
Quilbreyn . ob q^a in Penplogor . ob q^a dı in Pennaualet .j. đ .
ob in Hendreennyth .j. đ ob in Prestlegot 7 q^a dı in Petrual .
Et p pastu Princip p a^m vij. s .vj. đ . ad quatuor 7mıos pđcos
Videť ad Natať Đni ij. s .vj. đ . 7 quoft alio 7mıo .xx. đ . 7
ceťa řuič cum aliis in cōi ut infra.

Eigñ Loid ap Ioz Grugor ap Bleth Routh řr eius 7 Ioz
frađ eius tenent primam gauelt sđdi lecti que quidem gau
vocat^r gauelt Ioz ap Idenerth integř . reddendo de Tunge
7mıo Oım Sčođ xvj. đ . Unde .vj. đ . in Dennant ij đ ob q^a
in Grugor ij. đ ob in Quilbreyn . ob q^a in Penplogor . ob q^a dı
in Pennaualet .j. đ ob in Hendreennyth .j đ q^a in Prestlegot
7 q^a dı in Petrual . 7 p pastu Prinč .vij s .j. đ . ad quatuor
7mıos pđcos . Unde ad Festum Natať Đni ij. s .iiij đ . 7 quoft
alio 7mıo .xix đ 7 ceťa řuič cū at in cōi ut inf^a.

Et pđci Eigñ Loid 7 Bleth 7 Ioz řres ei⁹ tenent ij př sđde
gauelt eiusdem lecti que vocat^r Gauť Madokę ap Idenerth [p. 157.]
reddo de Tunge 7mıo Oım Sčođ .x. đ . ob . Unde .iiij. đ q^a in
Dennant .ij đ in Grugor .ij đ in Quilbreyn ob in Penglogor .
q^a in Pennaualet .j đ q^a in Hendreennyth .j đ q^a in Prestlegot
7 q^a in Petrual . Et p pastu Princip p annū .xv. đ ob ad
quatuor 7mıos pđcos Unde ad Nať Đni .v. đ . 7 quoft alio
7mıo .iiij. đ ob . Et ceťa řuič in cōi ut infra.

Bleth ap Ken ap Madokę tenet medieť řcie ptis eiusdem
gauelt reddo de Tunge 7mıo Oım Sčođ .j. đ . ob q^a . Unde ob
in Dennant . q^a in Grugor . q^a in Quilbreyn . dı q^a in Pen
plogor . dı q^a in Pennaualet . q^a in Hendreennyth q^a in
Prestlegot 7 nichil in Petrual . Et p pastu Prinč p annū
.ij. đ ob ad quatuor 7mıos pđictos videť ad Nať Đni .j. đ . 7
quoft alio 7mıo ob 7 ceťa řuicia ut infra . Et alťa medieť

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eiusdem t̄cie ptis gauell̄ est escaet̄ d̄ni t̄ tenet̄ in ac̄r cum
cētis escaet̄e inferius.

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Item p̄d̄cus Bleth̄ ap Keñ ap Mađ t̄ Eigñ ap Yeuan ap
Ioż . Eignon ap Mađ ap Ieu^{an} t̄ Dauid ap Heilyn ap Ioż tenent
quartam ptem t̄cie gauell̄ que vocat̄ gauell̄ Allet ap Idenerth̄ .
reddo de Tunge . .iiij. đ t̄m̄io Oīm S̄coż Uñ .j. đ q^a in Den-
nant . oĥ q^a in Grugor . oĥ q^a in Quilbreyn . dī q^a in
Penplogor . dī q^a in Pennaualet . q^a in Hendreuennyth̄ . oĥ
in Prestlegot t̄ q^a in Petrual . Et p̄ pastu Prinč p̄ a^m ij s̄ oĥ
ad quatuor t̄m̄ios p̄d̄cos . Unde ad Nataf̄ D̄ni .viiij. đ t̄ quott̄
alio t̄m̄io .v. đ oĥ t̄ ceġa ſuič cum aliis in cōi ut inf^a . Et .iiij.
pt̄e eiusdem gavel̄ sunt eſc̄ d̄ni uñ r^r in t̄ ac̄r inferi^o .

Bleyth̄ ap Eigñ Voil ap Ioż tenet̄ .ij. p̄r̄ quarte gauell̄
eiusdem lecti que vocat̄ gael̄ Tegwaret ap Idenerth̄ red-
dendo de Tunge .x. đ oĥ q^a . Unde .iiij. đ q^a in Dennant
.j. đ oĥ q^a in Grugor .ij. đ in Quilbreyn . oĥ in Penplogor .
[p. 158.] q^a in Pennaualet .j. đ q^a in Hendreuennyth̄ .j. đ oĥ in
Prestlegot t̄ q^a in Petrual . Et p̄ pas̄t̄ Prinč p̄ annū .v. s̄
.ix. đ . ad quatuor t̄m̄ios p̄d̄cos . Videſt̄ ad Nataf̄ D̄ni
.xxij. đ . oĥ t̄ quott̄ alio t̄m̄io .xv. đ oĥ . Et ceġa ſuicia in
cōi ut infra . Et t̄cia ps̄ istius gauell̄ est escaet̄ d̄ni t̄ r^r inde
in t̄ t̄r̄ inferius.

Ioż ap Ieuān ap Keneūth̄ . Tuder fr̄ eius . Yeuan ap
Edeñ ap Mađ . Ken . fraſ̄ eius . Griffith̄ ap Tuder ap Mađ .
Edeñ Grono t̄ Yenaf̄ fr̄es eius Ioż ap Eigñ ap Ioż Eignoñ
Gogh ap Dd ap Eigñ . It̄h̄ t̄ Ken . fres eius tenent septem
ptes t̄ . lxxij^{ta3} ptem prime gauelle t̄cii lecti . que quidem
gauella vocat̄ gael̄ Eignoñ ap Danyel . reddo de Tunge
t̄m̄io Oīm Scoż .ij. s̄ .iiij. đ oĥ Uñ .xj. đ oĥ in Dennant
.v. đ q^a in Grugor .v. đ q^a in Quilbreyn .j. đ q^a in Penplogor
.j. đ q^a in Pennaualet .ij. đ q^a in Hendreuennyth̄ .j. đ in
Prestlegot t̄ oĥ q^a in Petrual . Et p̄ pastu Prinč p̄ annū
.vij. s̄ .v. đ ad iiij^{or} t̄m̄ios p̄dictos videſt̄ ad Nataf̄ D̄ni .ij. s̄
.v. đ . t̄ quott̄ alio t̄m̄io xx. đ . Et ceġa ſuič cum aliis in cōi

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ut infra . Et .vii^a ps . eiusdem gauelt est es̄c̄ dñi p̄t̄ inde APP. Bd.
vii^{am} ptem . ⁊ respondet̄ inde inferius in^t firm̄ ac̄ ⁊ c̄.

Item Dd ap Ioꝝ ap Cadugan . Bleth ap Ioꝝ Vaghⁿ ap
Ioꝝ Grono ap Keneuth ap Ioꝝ Mað fra^l eius Bleth ap Mað
ap Ioꝝ . Keñ fra^l eius Daud ap Mað Duy ap Ioꝝ ⁊ Mað Loyd
fra^l eius tenent in^t [se] quartam ptem . ⁊ vii^{am} ptem s̄c̄de
gauelle eiusdem lecti que vocat̄ gael Cad ap Danyel . reddo
de Tunge^l t̄m̄io Oīm S̄coꝝ xij d̄ . Unde .iiij. d̄ in Dennant
.ij d̄ q^a in Grugor .ij d̄ q^a in Quilbreyn . q^a dī in Penglogor .
q^a dī in Pennaualet .j. d̄ in Hendreuenyth .j. d̄ in Prestlegot .
⁊ ob in Petrual . Et p̄ past̄ Prinç p̄ annū .iiij. s̄ .ij. d̄ q^a ad [p. 159.]
.iiij. t̄m̄ios p̄d̄cos videt̄ ad Nata^l Dñi .xij. d̄ . ob q^a . et quot̄
alio t̄m̄io .viiij. d̄ ob ⁊ ce^la suicia in cōi cum aliis infra . Et
medi^t eiusdem gauelt est es̄c̄ dñi ⁊ respondet̄ inde inferius
in^t firm̄ ac̄ . Et .vii^a ps eiusdem gauelt est in mañ dñi a
tempe Comit̄e Lincoln̄ que fuit Keñ ap M^odith ap Ioꝝ qui
utlagat̄ fuit p̄ feloñ ⁊ c̄ . Et allocat̄ illa ps filiis Yeuan ap
Lauwargh libo de Lewenny in excamb̄ p̄ hereditat̄ sua i^bm.

Item de quarto lecto quod diuidit̄ in duas gauelt . prima
gauelt que vocat̄ Gauelt Griffri ap Keuret est penit^o in mañ
dñi ⁊ pu^r Es̄c̄ ⁊ respondet̄ inde inferius in^t firmas acraz .
⁊ c̄.

Item Keñ ap Lauwa^r ap Keñ . Cadu^c ⁊ Yeuan fr̄es eius
tenent quinq; ptes s̄c̄de gauelle eiusdem lecti que vocat̄
gael Keñ ap Keuret . reddo de Tunge^l t̄m̄io Oīm S̄coꝝ .ij s̄
.iiij d̄ . ob q^a . Unde .x. d̄ ob in Dennant .v. d̄ q^a in Grugor
.v. d̄ q^a in Quilbreyn . ob dī q^a in Penglogor . ob q^a in
Pennaualet .j. d̄ ob q^a in Hendreuenyth .ij d̄ in Prestlegot̄
⁊ ob dī q^a in Petrual Et p̄ pastu Prinç p̄ annū vij. s̄ .x. d̄ . ad
iiij^o t̄m̄ios p̄d̄cos videt̄ ad Nata^l Dñi .ij s̄ .vij d̄ . ⁊ quot̄
alio t̄m̄io .xxj d̄ . ⁊ ce^la suicia in cōi cum aliis ut infra . Et
vj^{ta} ps eiusdem gauelle est es̄c̄ dñi uñ r^r inferius in^t firmas
ac̄.

ss Sm^a Tunge^l pgeniej Rand in diu^se villa^t Commoti

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APP. B d. de Ughalet p annum ꝑmino Oim Sꝑoꝝ .xiiij. s .v. d ob q^a.
 A.D. De quibus ext^ahendi sunt ab ista sm^a hic ꝑ ponendꝑ in aliis
 1335. villatis put pbat^r supius in ꝑcellꝑ singulaꝝ gauellaꝝ—ix s . j d
 ob q^a.

ss Et sic restat Sm^a tocius Tungeꝑ villate de Dennant p
 annum—v. s .iiij. d.

ss Sm ^a past ^o Prinč in ꝑmis	}	Natał Dni . xvj s . viij d q ^a	} Sic p a ^m .l. s .vj d ob q ^a .
		Međ xl ^{me} . xj s . iij d ob	
		Nał sꝑi Iobis . xj s . iij d ob	
		Eđ sꝑe Crucę . xj s . iij d ob.	
*	*	*	

[p. 161.]

Villata de Grugor.

Tota villata de Grugor que contꝑ de ꝑris ꝑ vastis .CCClviij.
 acꝑ dꝑ ꝑ dꝑ rod consistit in tenur^a ꝑgenieij Rand Bagħ ap
 Asser in iiij^{or} lectę ut ꝑꝑ supius in Dennant et eoꝝ ꝑuič
 plenius patent in ꝑtičlis supius in Dennant . Unde ꝑgenies
 Rauthlon ap Rand quoꝝ noĩa inscribunt^r sꝑi^o in Dennant teñ
 hic inꝑ se ut patꝑ supius : totū Wele Rauthlon ap Rand quod
 consistit in iiij^{or} gauellꝑ . reddendo de Tungeꝑ ꝑut patꝑ iħm in
 ꝑtičlis .x. d . ꝑ nichil aliud hic ꝑ oĩa alia eoꝝ ꝑuič inserunt^r
 in Dennant Et dñs nullam het escaef in isto Wele.

Wele
Rauth-
lon ap
Rand.

Item Wele Idenerth ap Rand quod consistit ꝑtič in iiij^{or}
 gauellꝑ : ꝑgēies ꝑdicti Idenerth quoꝝ noĩa plenius patent in
 Dennant tenēt unam gauellꝑ integrꝑ ꝑ quinę ꝑtes sꝑde gauellꝑ
 ꝑ quartam ꝑtem ꝑcie gauellꝑ ꝑ eciam duas ꝑtes quarte gauelle .
 Reddendo de Tungeꝑ inꝑ se hic ꝑut pleni^o patet in ꝑtičlis
 sepatę in Dennant vij^d. ob ꝑ cełta ꝑuic in Dennant Et sic
 q^ai quarta ꝑs ꝑ .xvj^a. ꝑs istius Wele vel q^ai una gauella ꝑ
 quarta ꝑs istius gauelle est escaef dñi Unde respondet^r
 inferius ꝑ č.

Wele
Iderneth
ap Rand.

Wele
Daniel
ap Rand.

Item de Wele Danyel ap Rand quod consistit in ij
 gauellꝑ : ꝑgenies ꝑdicti Danyel quoꝝ noĩa patent in Dennant
 tenent septem ꝑtes prime gauellꝑ ꝑ mediet sꝑde gauellꝑ Red-

Extracts from Extent of Denbigh, 1335.

dendo de Tunge ꝑut patꝛ in ꝑtīclis in Dennant .vij d̄ ob̄. Et cetā s̄uic̄ in Dennant . Et sic quarta ꝑs ꝛ .xvj^a ꝑs istius Wele aut mediet̄ ꝛ viij^a ꝑs uni^o gauell̄ est es̄c̄ d̄ni Unde respondet̄ inferius ꝛ c̄.

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1335.

Item de Wele Keuret ap Rand quod consistit in .ij. gauell̄ ꝑgēies dicti Keuret quoz̄ noīa patent in Dennant tenent quinque ptes istius gauelle . reddendo de Tunge ꝑut patꝛ in ꝑtīcl̄ in Dennant .v. d̄ q^a ꝛ cetā s̄uic̄ in Dennant Et sic med̄ ꝛ vj^a ꝑs al̄tius medietatē istius Wele aut eciam .j. gault̄. inteḡr̄ ꝛ vj^a. ꝑs al̄tius gauell̄ sunt es̄c̄ d̄ni Uñ respondet̄ infer^o.

[p. 162.]

Sm^a Tunge de Grugor .ij s̄ .vj d̄ q^a.

Et erit ꝑꝑor̄co escaete d̄ni de t̄ris boscel̄ ꝛ vastē forisfc̄is in Grugor sc̄dm̄ veram ꝑꝑor̄cōem .Cviij. ac̄ j. rod̄ ꝛ .xij. ꝑtīc̄ De quibꝫ allocant̄ [&c]

Villata de Quilbreyn.

[p. 163.]

Et sciend̄ q̄d̄ tota villata de Quilbreyn consistit in tenura ꝑgeniej Rand Vagh sup̄ius in quatuor lectis Et quod̄t̄ lectū diuidit̄ in tot gauellis ꝛ totidem ꝑꝑor̄cōibꝫ ꝛ ꝑ easdem ꝑꝑor̄cōes accidit escaeta d̄ni sicut in Dennant vel Grugor sup̄ius . Et conf̄ d̄ca villata in t̄ris boscel̄ ꝛ vastē . M̄i Clxviij. ac̄ ꝛ .iij. rod̄ unde sequit̄ primo de s̄uic̄ viuoz̄ ꝛ eoꝝ tenū ꝛ postea de t̄r̄ mortuoz̄ cont^a pacem . que sunt escaeta d̄ni ꝛ c̄.

ꝑgenies Rauthlon ap Rand quoz̄ noīa patent in Dennant tenent totū Wele Rauthlon ap Rand in iiij^{or} gauell̄ . reddendo de Tunge .x. d̄ ꝛ cetā s̄uic̄ in Dennant Et nulla est escaeta in isto Wele.

Item ꝑgenies Idenerth quoz̄ noīa patent in Dennant tenent q^ai medietatem ꝛ .iij. ptes quarte ꝑtis de Wele ꝑd̄c̄i Idenerth quod ꝑtit̄ in .iiij^{or}. gauellis . reddendo de Tunge in̄ se vij d̄ ob̄ ꝛ cetā s̄uic̄ in Dennant . Et sic quarta ꝑs istius Wele ꝛ quarta ꝑs al̄tius quarte ꝑtis eiusdem sūt es̄c̄ d̄ni . Uñ r̄ inferius.

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APP. B d.

A. D.
1335.

Item pgenies Danyel ap Rand quoz noia patent in Dennant tenent mediet̃ ⁊ iij ptes quarte ptis istius Wele . reddo de Tungel hic vij d ob ⁊ ceſa ſuič in Dennant . Et iiiij^{ta} ps ⁊ .xvj^a. ps istius Wele est eſc̃ dñi Unde respondet^r inferius.

Item pgenies Keuret ap Rand quoz noia patent in Dennant tenent vj . ptes medietatis istius Wele reddendo de Tungel hic .v. d q^a t ceſa ſuič in Dennant Et sic mediet̃ ⁊ vj^{ta} ps alius medietatis istius Wele est eſcaeſ dñi . Unde respondet^r inferius.

Sm^a Tungel de Quilbreyn ſm̃o Oim Sčoꝝ .ij s vj d q^a.

[p. 164.] Et est ppars dñi in villa de Quilbreyn .CCcliij. ac̃ .ix. ptič dī que appruant^r inferius.

* * *

Villata de Pennaualet̃.

[p. 165.]

Villata de Pennaualet que cont̃ in ſr̃ bosč ⁊ vastel^c .vij lj ac̃ dī consistit in om̃ib; porcōib; in tenura pgenieij Rand ap Asser Et in tot lecte ⁊ tot gauelt sicut p̃x villaſ pcedens de Quilbreyn Et om̃es P)daſ qui tenent in Dennant ⁊ Grugor ⁊ Quilbreyn tenent hic in quatuor lectis ut ibi Et redd̃ de Tungel inſe p annū ſm̃o Oim Sčoꝝ .vij d ob . Unde Priodaſ de Wele Rauthlon ap Rand .iij d ob . P)odaſ de Wele Idenerth ap Rand .j d ob ⁊ dī q^a . Priodaſ de Wele Daniel ap Rand .j d ob ⁊ dī q^a ⁊ Priodaſ de Wele Keuret ap Rand . ob q^a . Et ceſa ſuič in Dennant Et sunt eſcaeſ dñi hic q^ai unū Wele ⁊ viij^a. ps ⁊ xij^a ps istius Wele que continent quartam ptem ⁊ xxxij^{dam} ptem ⁊ xlviij^{am} ptem istius ville.

ſs Sm^a Tungel de Pennaualet ſm̃o Oim Sčoꝝ . vij d ob.

Et sic est porcō eſcaeſ dñi in villa de Pennaualet ſcdm ptičpacōem directam .CCxxvij. ac̃ .ij. ptič dī.

De quib; allocant^r diuſe Priodaſ de Arquedloke Hanodreg̃hait̃ in excamb̃ p eoꝝ¹ iſm̃ .Cxlviij ac̃ dī Et xv ac̃ ſre aretant^r ut patebit inferius.

* * *

¹ So in the MS.

Extracts from Extent of Denbigh, 1335.

Villata de Penglogor.

Tota villata de Penglogor consistit in tenura p̄d̄c̄e p̄geñ Rand ap Asser in tot lecte sicut px^a villata p̄cedens Et iidem qui tenent villat̄ de Dennant . Grugor . Quilbreyn . et Pennualet tenent in se totam istam villatam p̄t̄ porcõem escaet̄ d̄ni ut pat̄; inferius t̄ reddunt per annũ de Tungel t̄m̄io Oim S̄coz vij d̄ ob . Unde Preodañ de Wele Ruathlon ap Rand .iij d̄ q^a . Priodañ de Wele Idenerth ap Rand .ij . d̄ . Priodañ de Wele Daniel ap Rand .ij d̄ ob d̄i q^a t̄ Priodañ de Wele Keuret ap Rand ob t̄ d̄i q^a Et facient cēta s̄uiç in Dennant . Et quarta ps t̄ .xxxij^{da} . ps t̄ .xlviij^a ps istius ville est escaet̄ d̄ni uñ r^r inferius.

ss Sm^a Tungel villate de Penglogor p̄ annũ t̄io Oim S̄coz —vij^d ob.

Et con̄f tota villata de Penglogor .Cxxviij . ac̄ Et inde p̄pars escaet̄ d̄ni con̄f de t̄re t̄ vastel . t̄ c̄ .xxxviij . ac̄ d̄i t̄ xxvj p̄tiç dimid̄.

* * *

Villata de Hendreennyth.

Villata de Hendreennyth con̄f in t̄ris vastel .CCix ac̄ .iij . rod̄ cuius mediet̄ consistit in tenura p̄geñi Rand Vaghan supius in .iiij^{or} . lecte t̄ alia mediet̄ est de tenura p̄genieij Rees Gogh in .j^o . lecto . Unde primo sequit̄ de p̄parte prima t̄ .ij^{do} . de ij^{da} .

D̄ mediet̄ villate de Hendreennyth que consistit in p̄genie Rand Eadem p̄genies tenet medietatem illam p̄t̄ inde escaet̄ ut patebit in postez̄ in tot lecte t̄ tot gauelt̄ put tenent in Dennant vel aliis villatis p̄dictel̄ Et reddunt de Tungel in se put patet p̄ p̄tiçlas specificatas s̄r^o in Dennant .xv d̄ ob . Et fac̄ cēta s̄uiç in Dennant t̄ c̄ . Et reddidit ista medietas de Tungel p̄ annũ dum fuit inteḡr in mañ p̄dicti p̄geñ .xx . d̄ .

ss Sm^a Tungel p̄geñ Rand Vagh hic—xv d̄ ob.

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[p. 167.]

Villata de Prestlegotē.

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1335.

[p. 169.]

Villata de Prestlegotē que uniuersali⁹ contz .DCxxx. ac^r 9re bosc̄ 7 vas^t fuit pti⁹ in .iiij. ptes. Un⁹ p⁹ma 9cia ps consistit in tenura pgeniei Rand Vagh 7 reddid^t illa 9cia ps dū fuit integ^a in tenura illius pgēiei .xx. d̄ . p annū . Et alia 9cia ps consistit in tenura pgēiei Idenerth que si⁹r dū fuit integ^r r̄ de Tungē .xx. d̄ . Et ultia 9cia ps fuit in tenura pgēiei Keneuerch ap Maer 7 c̄ . que si⁹r r̄ de Tungē dū fuit integ^r .xx. d̄ . p annū . Et o^ms p⁹dce pgeⁿ sūt libe . Un⁹ seq^r distincō p⁹mo de p⁹ma pgēie . sc̄do de sc̄da . 9⁹to de 9tia .

Ppars
pgēiei
Rand
Vagh.

Pgeⁿ Rand Vagh quoz no⁹a patent in Dennantē t³ hic in .iiij. lec^t p⁹mā ppartem istius ville . Vidit 9ciam ptem except⁹ inde .iiij^{ta}. pte 7 .xxxij^{da}. pte 7 xlviij^a pte que sūt escaē^t dⁿi rone mortuoz cont^a pacem . Et reddūt p⁹dci Prioda^r nūc de Tungē in⁹ se p annū 9⁹o Oim Scoz put p³ p pcelt distinc^t in Dennantē .xiiij. d̄ q^a . Et n⁹ aliud hic q⁹ in Dennant supius .

* * *

[p. 171.]

ss Sm^a Tungē de Prestlegotē .iiij s̄ .ij d̄ .

ss Sm ^a pastus	{	Nata ^t D ⁿ i	.xxij. d̄ 9̄	} Sm ^a p a ^m viij.	
Princip ⁹		Med xl ^e	.xxij. d̄ 9̄ .		} .ix. d̄ .
9 ^m is		Nata ^t sc̄i Ioh	.xxij d̄ . 9̄		
		Exaltacō sc̄e crucē	.xxij d̄ 9̄ .		

Et sci⁹ q⁹ de p⁹ma 9cia pte villate de Prestlegotē que est de tenura pgēiei Rand Vagh p⁹inent dⁿo de escaē^t 7 c̄ . sc̄dam¹ veram p⁹icipacōm de 9ris bosc̄ 7 vastē lxiiij ac^r dⁱ .j. rod dⁱ 7 .x. pti⁹ .

Distincō
escaete.

I⁹m de .ij^{da}. pparte eiusdm ville que est de tenura triū lectoz Madokē ap Iden⁹th . Heilyn ap Iden⁹th 7 Eig⁹n ap Iden⁹th p⁹inent dⁿo de escaē^t .Cj. ac^r dⁱ 7 .iiij. pti⁹ 9re bosc̄ 7 vas^t .

I⁹m de ultia pparte eiusdm ville que est de tenura Keneūth ap Maer 7 Res ap Huny⁹th p⁹inēt dⁿo eodm m⁹ .lxxij. ac^r .j. rod dⁱ 7 .x. pti⁹ . Et sic est sm^a tocⁱus escaē^t

¹ So in the MS.

Extracts from Extent of Denbigh, 1335.

^c.ij. xxvij. ac̄ .j. rod dī 7 .iiij. ptič que app^{ant}r ut statī pateb^t
ī posterū.

APP. B.d.
A.D.
1335.

Villata de Petrual.

[p. 180.]

Villata de Petrual que cont; M^l.C.lxx ac̄ . consistit in
.xiiij. lectis liboꝝ de quib; statim patebit in posterū . Vidit de
quoit lecto p se.

Priodañ de p̄gēie Rand Vagh quoz noia patent in Dennant
tenent hic tantam ptem in .iiij. lectē q^{ant}am tenent s̄rius in
Dennant . in tenent hic q^{ai} p uno lecto quod vocat^a Wele
Wiryon Rand . t̄ciam deciam ptem istius ville . Reddo de
Tunge hic put p; in ptičlis specificatē in Dennant .iiij. d̄ . ob
tm̄io oim Scoꝝ . 7 n^t aliud hic quia omia alia eoꝝ s̄uič onant^r
s̄rius in Dennant . Et q^{uis} reddant hic plenū Tunge : n^{to}
quarta ps 7 .xxxij^a. ps 7 .xlvij^a. ps istius lecti hic est escaet
d̄ni . sič de eoꝝ tenura in aliis villis . Et in̄ f̄ndet^r inferius cū
ceteris escaetē 7 ē.

Wele
Wyrion
Rand.

APPENDIX B e.

Extent of the Villata of Wickwere with the Hamlets of Boydroghyn and Kylmayl, in which the Wele of Lauwarghe ap Kendalyk held.

Roos Ysdulas.

APP. B e.

Extenta Cōmoſ de Roos Ysdulas f̄ca a°. Regē Eſ iij^{ci}. p^o
cōq̄ .viiij^o.

A.D.
1335.
[p. 201.]

Sciend̄ q̄d dñs nichil hebit de vet̄i dōico nūc in dñico suo
nⁱ Maueriū de Dynnorbyn Vaur quod extendit^r inferius in
serie Cōmoſ cū villaſ de Dynnorbyn Vaur ut inferi^o patebit in
suo cursu ¶ c̄.

Villata de Wyckewere cū suis Hamellis de
Boydroghyn ⁊ Kylmayl.

Villata de Wyckewere cū Hamell̄ de Boydroghyn ⁊ Kyl-
mayl consistebat tempibz Pⁱncipū ante conquestū in octo
lectis . Unde .vj. lect̄ fuerūt in oibz locis p̄d̄cis vid̄t in
Wyckewere Boydroghyn ⁊ Kylmayl . Et de hiis .vj. lecte
unū lectū fuit penit^o in tenura liboz quod vocat^r Wele
Lauwargh ap Kendelyk . Secundū lectu consistit vid̄t due
ptes in tenura liboz ⁊ ꝑcia ps in tenura Nat̄ioz quod lectū
vocat^r Wele Morythe.

T^ociū lectū consistit vidz due ptes in tenura liboz ⁊ ꝑcia
ps in tenura Nat̄ioz quod quidē lectū vocat^r Wele Peidyth
Mogh.

Ceſta tria lecta de p̄d̄cis .vj. lectis fuerunt integre in tenura
Nat̄ioz . Unde pⁱmū lectū vocat^r Wele Breynt . Secundū
lectū vocat^r Wele Meynon et ꝑciū vocat^r Wele Bothloyn
⁊ duo ultia lecta de p̄d̄cis .viiij. lectis : fuerunt tantūmodo

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in villa de Boydroghyn ꝛ consistūt pēt⁹ in tenura Natīoꝝ . APP. B.e.
 Unde pⁱmū lectū vo^r Wele Anergħ Cuyrdyon, et scđm
 lectū vocat^r Wele Thlowthon . Unde sequit^r de quott lecto
 śiatim scđm qđ pⁱmittit^r ꝛ de nōib; inde tenent cū eoꝝ śuič ꝛ
 deinde de pⁱporcōib; đni que sibi attingunt pⁱtim řone tenenciū
 morienciū cont^a pacem, pⁱtim pⁱ defcū śuicioꝝ pⁱti pⁱ defcū heredū
 in řcio g^adu vⁱl infra řciū g^adū ꝛ c.

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1335.

De pⁱmo lecto quod consistit tōli^t in tenura liboꝝ ꝛ quod
 est in o^mib; vilt ꝛ hamell fūunt tria lecta seu tres gauelle
 vidtt Wele Risshard ap Lauwargħ . Wele Moridyke ap Lawⁿ
 et Wele Kandalo ap Lauwargħ, et sequit^r pⁱmo : de primo,
 scđo : de scđo, řcio : de řcio ꝛ c.

De Wele Risshard ap Lauwargħ fiunt tres gauell, vidtt
gauell Madoke ap Risshard gauell Kendalo ap Risshard ꝛ
Gauell Keñ ap Risshard.

Gronou ap Madoke Vaghⁿ . Eynon Routh fr̄ eius Heilyn [p. 202.]
 ap Eynon ap Risshard . Heilyn ap Groñ ap Eynon Bleth ꝛ
 Ithel fres eius ꝛ Heilyn ap Eynon Gogh tenent gauell Madoke
 ap Risshard integ^r reddo de Tunge in^t se pⁱ a^m. řio o^m Sčoꝝ Gauell
Madok
ap Riss-
hard.
 .viij. đ . Et pⁱ pas^t Pⁱncipis ad Na^t Đni .xij. đ . Međ .xl^e. vj. đ
 Et ad fm Na^t Ści Iohis Bap^t .vij. đ . ob . Et ad fm Exaltacois
 s^ce Crucis .vj. đ . Et facient ce^ta śuicia cū aliis libis istius
 Cōmo^t in cōi de quib; patebit in fiū isti⁹ Cōmo^t in^t cōes con-
 sue^t ꝛ c.

Madoke ap Heilyn ap Howel . Ithel ap Ioꝝ ap Kendalo
 Griff ꝛ Tuder fr̄es eius . David ap Kendalo ap Ioꝝ . David Gauell
Kendalo
ap Riss-
hard.
 Vaghⁿ ap David ap Ioꝝ ꝛ Tuder fr̄ eius tenent gauell
 Kendalo ap Risshard integ^r reddo in^t se de Tunge řio pⁱđco
 .v. đ . ob . Et ce^ta śuič in o^mib; ut Gauell pⁱx pⁱcedens.

Keñ Vaghⁿ ap Keñ ap Madoke . Eynon fr̄ eius . Ioꝝ ap
 Madoke ap Ioꝝ Iū fr̄ eius . David Loyd ap Kendalo . Ioꝝ fr̄
 eius . Mađ ap Keñ ap Eynon . David ꝛ Iū fr̄es eius . Madoke
 ap David ap Eynon . Ada ꝛ David fr̄es eius ꝛ pⁱđcūs Heilyn
 ap Eynon ap Risshard ꝛ nepotes sui supius in gauell Madoke

Extracts from Extent of Denbigh, 1335.

APP. B e. tenent tres ptes gauelt Keñ ap Risshard reddo in se de Tungē
 ȳio ȳđđō .vj. đ . Et p pasť P'ncipis p a^m. ad Nať Đni .ix. đ . ȳic
 A.D. Međ .xl^e. .iiij. đ ob . ȳio Nať sđi Iohis Baȳte .v. đ ob q^a . Et ȳio
 1335. Exalť sđe Crucis .iiij. đ . ob . Et facient ceťa ſuicia in cōi ut
 Gauelt Keñ ap sup^a . Et q^arta ps istius gauelt est escaeta đni . Unde řnebit^r
 Riss- hard. inferius cū ceťis escaetis.

Iťm de sđdo Wele quod est extractū de Wele Lauwargħ
 ap Kendalyke et quod supius nūcupat^r Wele Moridyke ap
 Lauwargħ nulla ext^ahit^r gauelt ideo dicit^r id idem Wele nisi
 Wele vel ut una gauelt unde Kendalo ap Madoke ap Eynon . Eynon
 Gauelt Moridyk ap Groñ ap Griff . Lauwargħ fr eius . Ioȳ ap Lauwargħ ap
 ad Lau- Griff ȳ Madoke ap Heylyn ap Griff tenent gauelt Moridyke
 wargħ. ap Lauwargħ integř ř de Tungē in se .xij. đ . ob . q^a . Et p
 pasť P'ncipis ad Nať Đni .xij. đ . sđdo ȳio .vj. đ . ȳcio ȳio
 .vij. đ . ob . Quarto ȳio .vj. đ . Et facient ceťa ſuicia in cōi ut
 sup^a.

Iťm de ȳcio Wele ex^acto de Wele Lauwargħ ap Kendelyk
 fiunt due gauelt vidťt Gauella Ioȳ ap Kendalo ȳ Gauelt David
 ap Kendalo que đr Gauelt Kyloen ut statim subsequit^r.

Groñ ap Eynon ap Madoke . Eynon ap Ioȳ ȳ Iu^a řřes eius
 Gaũ Ioȳ ap ȳ Heilyn ap Eynon ap Howel tenent gauelt Ioȳ ap Kendalo
 ap Kendalo. integř reddo de Tungē in se ȳio ȳđđō .viiij. đ . Et p pasť
 P'ncipis p a^m ad Nať Đni ȳ quolt a^o ȳio.

Iťm Ithel ap Eynon ap Kendalo ȳ Phelip fr ei^o tenent
 Gaũ .vj^{tā}. ptem gaulie Kyloen reddo de Tungē ȳio ȳđđō .j. đ . ob .
 Kyloen Et p pasť P'ncipis p a^m. p^{imo} ȳio .ij. đ . sđdo ȳio .j. đ q^a . ȳ
 q^{arto} ȳio .j. đ . Et fač alia ſuič in cōi ut sup^a Et. v^q. ptes
 isti^o gauelt suut escaet đni . Unde řndebit^r inferius ȳ č.

De duab; p^{tib}; sđdi lecti quod vocat^r Wele Moroythe .
 Pporčo quod est in villa de Wickewere ȳ hamelt de Kilmayl ȳ
 liboȳ de Boydroughyn sunt q^{tuor} vidťt due gauelt Meiller ap Morroyth ȳ
 Wele ȳ due gauelt Lauwargħ ap Morroyth . Et de ȳcia pte isti^o lecti
 Mo- royth. que est in tenura Natioȳ řndet^r inferi^o iđ Natios ȳ č.

¹ So in the MS.

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Ioz ap Eynon ap Ienaf tenet ſciā ptē . j^o . gauelt Meiller APP. B e.
 ap Morroyth . ṙ . de Tungel t̄io p̄dco .iiij. d̄ . ob̄ . Et p̄ past̄ ij^e gauelt
 P̄ncipis p̄ a^m. vidit̄ p̄mo t̄io .iiij. d̄ . Secundo t̄io .ij. d̄ . t̄cio Meiller
 t̄io .ij. d̄ . ob̄ . q̄arto t̄io .j. d̄ . Et fac̄ cet̄a ſuiç in cōi ut sup̄a ap Mo-
 Et una gauelt inteḡ t̄ .ij^e. ptes de .ijb³. gauelt p̄dcis sunt royth.
 escaet̄ d̄ni Unde ṙndet̄ inferius. [p. 203.]

Eynon ap Kendalo ap Keñ Pithle t̄ Ioz fr̄ eius tenent Gaū
 medietatē unius gauelt que fuit Lauwargh ap Moroythe . ṙ . Eynon
 de Tung t̄io p̄dco .vj. d̄ . q̄a . Et p̄ pastu P̄ncipis p̄mo t̄io ap Lau-
 .vj. d̄ . S̄do t̄io .iiij. d̄ . t̄cio t̄io .iiij. d̄ . ob̄ q̄a t̄ q̄rto t̄io .iiij. d̄ . wargh
 Et cet̄a ſuicia ut sup̄a Et al̄ta med̄ eiusdm̄ gauelle est Thleth.
 escaeta d̄ni Unde ṙndebit̄ inferius.

Rees ap Meiller ap Heilyn . Groñ t̄ Lt̄ fr̄es eius . Gaū Ioz
 Meiller ap Ioz ap Heilyn David Gronou t̄ Ioz fr̄es eius . ap Lau-
 Meiller ap Lewel ap Heilyn Eynon t̄ M̄edyth fr̄es eius Iū wargh.
 ap Ioz ap Lauwargh t̄ David fr̄ eius tenent medietatē gauelt
 Ioz ap Lauwargh . ṙ . de Tung t̄io p̄dco .vij. d̄ . Et p̄ pastu
 P̄ncipis ad quemt̄ t̄minū sicut p̄x̄a gauelt p̄cedens . Et al̄ta me-
 dietas eiusdem gauelt est escaeta d̄ni . Unde ṙndebit̄ inferius.

De duab; ptib; Wele quod vocat̄ Pidrith Mough nō fit Pporço
 n̄i una gauelt liboꝝ unde statim subsequit̄ . Et de t̄cia pte liboꝝ de
 eiusdem Wele que cōstitit in tenura Nat̄ioꝝ unde ṙndebit̄ Wele
 inferius in̄ Nat̄ios s̄do. Pridith
Mough.

Ienaf map Ithel ap Madok . Ririth t̄ Gurḡ fr̄es eius . Gaū
 Groñ Vaghⁿ ap Groñ ap Madok . Groñ ap Ioz Loyd . Ioz Pridith
 ap Ririth ap Groñ . Meiller ap Rees . Groñ t̄ Ieū fr̄es eius . Mough.
 Ioz ap Lauwargh ap Pithle . David t̄ Ririth fr̄es eius tenent
 .vij. ptes gauelt Pridith Mough . ṙ . de Tungel t̄io p̄dco
 .xxij. d̄ . ob̄ . q̄a . Et p̄ past̄ P̄ncipis p̄mo t̄io .x. d̄ . ob̄ .
 S̄do t̄io .v. d̄ . q̄a . t̄cio t̄io .vj. d̄ . ob̄ . q̄a . Quarto t̄io .v. d̄ .
 q̄a . Et cet̄a ſuiç in cōi ut sup̄a . Et .vij^a. ps̄ eiusdm̄ gauelt est
 escaet̄ d̄ni . Uñ ṙndet̄ inferius t̄ c̄.

Sm̄a Tungel liboꝝ de Wickewere p̄ a^m t̄io Oīm S̄coꝝ .vj. s̄
 .xj^d. q̄a .

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Sm ^a past ^o P ⁱⁿ - cip ^o t ^{is}	}	Naſ Dni vij. s. j. d. ob.	} Se p a ^m xvij ^s . viiij ^d . ob q ^a .
		Međ xl ^e iij. s. vj. d. ob q ^a	
		Naſ s ^c i Iohis iij. s. v. d. ob q ^a	
		Exalſ s ^c e C ^u cis iij. s. vj. d. ob q ^a	

Natiui.

De t^{er}cia pte Wele Moroythe que fuit in tenura Natioꝝ ut sup^a nullus remansit tenens viuis s; est p^{er}itus escaef^o dⁿⁱ ra^one mortuoꝝ cont^a pacem Et respondet^r inferius cu^m cetis escaetis t^{er} c.

het domū

nō hent domū

Eynon ap Kendalo ap Madok . Ieū t^{er} Heilyn fr̄es eius tenent medietatē t^{er}cie ptis de Wele Pridith Mough . r̄ . de Tungel p a^m t^{er}mio p^{er}dco . vj. d . q^a . Et isti cu^m aliis parib; suis inferius t^{er} cu^m Naſis de Dynhengryn inferius reddent adinuicem p^{er} past^o famit^{is} Pⁱⁿci^op in coi . viij. s . j. d . ob ad .iiij^{or}. t^{er}is sup^adco^s vidit ad Naſ Dni .ij. s Međ xl^e .ij. s . Naſ s^ci Iohis Bapte .ij. s . Et ad festū Exalſ s^ce Crucis .ij. s . j. d . ob . Et colligit^r ille pastus p^{er} catalt^o et i^udm Natiui reddunt p a^m p^{er} pastu equi Ragloti in coi ad fm Exalſ s^ce Crucis .xiiij. d ob . qui quidem pastus colligit^a in^o eos p^{er} catalt^o t^{er} c . Et i^udm Natiui cu^m illis de Dynhengreyn reddent adinuicem p a^m p^{er} pastu dext^{er} t^{er} garcois ad t^{er}minū p^{er}dcm . viij. s . iij. d . t^{er} p^{er} constructione Molend^o de Bragot .ij. s p a^m ad t^{er}mios Pen^o t^{er} s^ci Michis qui carcant^r cu^m Molend^o p^{er}dco Et p^{er} elctoe p^{ro}posit^o p a^m ad fm exalſ S^ce Crucis .x. s . Et quilt istoꝝ Natioꝝ h^{er}ens domū dabit .j. galſ ad Naſ Dni vl .j. d . Et accidit scdm mag^o vel min^o put p^{ro}res eoꝝ habuerunt domos vl pauciores Et quilt eoꝝ siue domū h^{er}erit siue non . siue p^{ro}tit^o fuit in^o coes consuetudies in fine istius Cōmoti Et alſa medietatas¹ t^{er}cie ptis eiusdē Wele est escaeta dⁿⁱ unde r̄ndet^r inferius.

I^udm fuit ibi unū lectū Natioꝝ quod vocat^r Wele Breyntel . et aliud Natioꝝ quod vocat^r Wele Bothleyn Et sunt illa duo lecta integ^o escaef^o dⁿⁱ unde respondet^r inferius cu^m aliis escaet^o t^{er} c.

¹ So in the MS.

P^{ro}par
natioꝝ de
Wele
Pridith
Mough.

[p. 204.]

Wele
Brento.
Wele
Both-
leyn.

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het domū
nō ht domū s;
APP. Be.
 Madok ap Ioꝝ . Wilt ꝛ Ioꝝ Wynene fr eius Ioꝝ Cam ap
est try diffyc
het domū
A.D.
 Madok ap Willym David ap Ithel ap Willym ꝛ Madok ap
1335.
 Ithel ap Groñ tenent q^artā ptem de Wele Moynou . ꝛ de
 Tunge inꝛ se ꝛio p^dco .ix. đ . ob . Et ceṛa ꝛuicia fač in omib;
 ut Nañ de Wele supius Pridith Mough Et tres ptes istius
 Wele sunt escaeta dñi Unde řndet^r inferius.

Iřm de duob; lectis Natioꝝ que sunt penit^o in Boydroghyn
 ut sup^a ꝛ nichil in aliis villis . pⁱmū lectū quod vocat^r Wele
 Anergh Cuyr Duyon est p^eit^o escaeta dñi vidit^r medietas inde
 račone mortuoꝝ cont^a pacē . Et alⁱa medietas est tyrdiffyc in
 mañ dñi p defcū ꝛuicē Et inde respondet^r inferius cū ceṛis
 escaetis ꝛ c̄.

Et řcdm lectū quod vocat^r Wele Thleytheu ꝛ quod sifr
 est penit^o in Boydroghyn diuidit^r in q^atuor gauelt Unde
 statim subsequit^r de q^atuor gauē p se.

De pⁱma gauelt isti^o lecti que vocat^r gauelt Pridith bolgh
 que solebat reddere de Tunge .ix. đ . Et p .iij. vasis butiř
 .x. s . nullus remansit tenens s; est integ^r escaeta dñi unde
 řndet^r inferius ꝛ c̄.

nō ht domū
nō ht domū
 Eynon Voyl ap Eynon ap Groñ . David Loyd ap Ph ap
nō het domū
nō ht domū
 David Keñ Duy ap Cadogan ap Heilyn ꝛ Kendalo ap Groñ
 tenent medietatem gauelt map Gurnewyth . ꝛ . de Tunge ꝛio
 p^dco .iij. đ . ob . Et p .j. vase dī butiř .v. s . eodm ꝛio Et
 ceṛa ꝛuicia in coi ꝛ c̄ . Et isti tenentes dicunt qđ nō soluūt
 gallinas neq; p opib; autūpnalib; eo qđ nullus eoꝝ sedet sup
 řram řn quitt řram tenens siue sederit sup řram siue nō :
 dabit p opibus autūpnalib; řcdm dcm alioꝝ Natioꝝ supius p
 .iij. dietis messionis .iij. đ . ob . řn nⁱt inde hic q; in gauelt
 Keñ Duy inferius Et debent isti de iure cenari ad domū sup
 řram suā construendā simul cū omib; aliis Nañis domos nō
 hentib; si habeant unde . Ideo ꝛ c̄ . Et alⁱa medietas isti^o
 gauelt est escaeta dñi unde respondet^r inferius ꝛ c̄.

Wele
 Anergh
 Guyr
 Duyon.
 Wele
 Pridith
 Bolgh.
 Gauē map
 Gourne-
 with.

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APP. Be.

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1335.

Gaũ
Bryn
pridan.

nō ht doñ
Griff Bagħ ap Madokę Gogħ . Groñ 7 Tuder fr̄es eius
nō hent doñ
tenent 7ciā ptē gauell Brynpridan . 7 . de Tunge 7io p̄dco
.iiij. đ . Et p . j. vaš butiř eodm 7io .iiij. s .iiij. đ . et ceļa ſuicia
ut sup^a.

Iřm Ieñ ap Madokę ap Geinthlyn tenet .ix^{am}. ptem
eiusdem gauell . 7 . de Tunge . j. đ . Et p .iiij^{ta}. pte 7 .viiij^a.
pte .j^o. vasis butiř .xv. đ . eodē 7m̄io . Et fač at ſuicia ut sup^a
Et sic medietas 7 ix^a. ps alius medietatis sūt escaet̄ đni unde
řndet^r inferius 7 c̄.

Gaũ Keñ
Duy.
[p. 205.]

h₃ doñ
Iřm p̄dci Eynon Voyl ap Eynon . David Loyd ap Ph .
het doñ
Keñ Duy ap Cađ 7 Kendalo ap Groñ tenent 7ciam ptem 7
xviiij^{am}. ptem gauell Keñ Duy . 7 . de Tunge 7io p̄dco .iiij. đ .
oš . Et p . j. vase 7 .viiij^a. pte .j^o. vasis buř eodm 7io .iiij. s
ix. đ . Et ceļa ſuicia ut sup^a Et medietas 7 .ix^a. ps eiusd
gauell sunt escaet̄ đni unde řndet^r inferius 7 c̄.

Sm^a Tunge Natioz de Wickewere 7 Boydroghyn p a^m. 7io
Omniũ Sčoż .ij. s .iiij. đ . oš . q^a . Unde .ij. đ diffyke .

Sm^a gallinaz ad Nař Đni ut nũc .viiij. galliñ p̄c̄ .viiij. đ .

Sm^a opũ autũpnaliũ ut nũc .xliij. opa p̄c̄ .v. s .vj. đ .

Sm^a butiř p a^m. 7io Oim Sčoż ut nũc .iiij. vaš p̄c̄ .xiiij. s
.iiij. đ .

De aliis pastibz nichil assũmant^r hic 7 quia in fine Cõmoř
7 c̄.

inuer^s
mēdosus,
forte.

Distinctõ
escaet̄.

Et sciend̄ qđ villata de Wickewere contz in 7ris boscis 7
vastis . M^lxxij. acř .iiij. rod 7 dī . Hamelt de Kilmayl contz
in omibz .Clx. acř 7 dī . Hamelt de Boydroghyn contz
.M CCCxl. acř 7re bosci 7 vař unde Sm^a in uniũso M^lDlxxiiij.¹
acř . j. rod . dī . Et inde erit ppars escaet̄ đni scđm veram
pporeõem M^lDCxxxviiij acř . j. rod dī 7 c̄ . De quibz allocant^r
diũsis p̄dariis de Lewenny 7 Astretę Canon in excambio p
eoż p̄riõniis in d̄cis vilt 7 c̄ . quedam pporeões diũsoz tenenciũ

¹ So in MS.

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in Wickewere qui obierūt cont^a pacem quoꝝ pporcōes debent
contiere .Clxxv. ac̄ .iij. rod̄ t̄re bos̄ t̄ vas̄ . Et sic sup̄sunt
de p̄pte d̄ni in Wickewere . Kilmayl t̄ Boydroghyn
M^lCCCClxij. ac̄ d̄i t̄ d̄i rod̄ t̄re bos̄ t̄ vas̄ que app^uant^r ut
patet inferius . Primo in Wickewere postea in Kilmayl t̄
deinde in Boydroghyn.

APP. B e.

A. D.
1335.

Hugo de Hultoñ tenet in Wickewere medietatē .j^o. bouā
t̄re contiñ .v. ac̄ t̄re que solebant poni in ren̄li in villa de
Lewenny p̄ quib; solebat reddere p̄ a^m .xx. d̄ . ut patet in t̄
bouā de Lewenny t̄ nūc dāt^r p̄ cartā d̄ni tenent^r quiete cū
alia dimid bouā in Lewenny p̄tiñ ad Burġ de Dynbeigh infra
muros.

Bouā de
Wicke-
were.

Lewel ap Eynon Cogh tenet .vj. ac̄ .j. rod̄ t̄re de escaet̄
in Wickewere p̄c̄ ac̄ .vj. d̄ . r̄ . p̄ a^m ad t̄ios Pen̄ t̄ sc̄i Michis
.iij. s̄ .j. d̄ . ob̄.

Fir̄m ac̄
de
Wicke-
were.

Idm Lewel tenet .xx. ac̄ t̄re unde .ij. ac̄ p̄c̄ ac̄ .vj. d̄ t̄
.xvij. ac̄ p̄c̄ ac̄ .viij. d̄ . r̄ . p̄ a^m t̄is p̄dc̄is .xij. s̄ .iij. d̄.

Ioꝝ ap Eynon ap Yenaf tenet .j. ac̄ d̄i . p̄c̄ ac̄ .viij. d̄ . r̄ .
t̄ . p̄dc̄o .xij. d̄.

Idm Ioꝝ tenet .xij. ac̄ .iij. rod̄ d̄i unde .ij^e. ac̄ t̄ d̄i t̄ d̄i
rod̄ p̄c̄ ac̄ .viij. d̄ t̄ .x. ac̄ .j. rod̄ p̄c̄ ac̄ .vj. d̄ . r̄ . t̄ p̄dict^r
.vj. s̄ .x. d̄ . ob̄.

Idm Ioꝝ tenet .iij. ac̄ d̄i t̄ .xxx. p̄tič̄ Unde .j. ac̄ t̄
xxx p̄tič̄ p̄c̄ ac̄ viij. d̄ t̄ ij ac̄ d̄i p̄c̄ ac̄ vj d̄ . r̄ . t̄ . p̄ .ij. s̄ .
ob̄.

Et idm Ioꝝ tenet .iij. ac̄ d̄i t̄re p̄c̄ ac̄ viij d̄ . r̄ . t̄ . p̄
.iij. s̄.

Ithel Loyd ap Cadoġ tenet .xvj. ac̄ .j. rod̄ t̄re unde xij
ac̄ d̄i p̄c̄ ac̄ .iij. d̄ t̄ ij. ac̄ iij. rod̄ p̄c̄ ac̄ .vj. d̄ . r̄ . p̄ a^m .
t̄ . p̄ .v. s̄ .x. d̄ ob̄.

Idm Ithel tenet .j. rod̄ t̄re quā Eynon ap Daud ap Groñ
tenuit . r̄ . t̄ . p̄ .ij. d̄.

Idm Ithel tenet .iij. ac̄ t̄re .iij. rod̄ r̄ . t̄ . p̄ .ij. s̄ .iij. d̄
ob̄ . p̄c̄ ac̄ .vj. d̄.

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Eynon ap Kendal ap Keñ tenet j. ac̄ .iiij. rod̄ dī p̄c̄ ac̄ .iiij. đ . ř . ʅ . p̄ .vij. đ . ob.

Idm Eynon ap Kendal tenet .j. ac̄ dī ʃre . ř . ʅ . p̄ .xij. đ.

Eynon ap Kendal ap Madok tenet .j. ac̄ dī . ř . ʅ . p̄ .ix. đ.

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Gurġ ap Ithel tenet .viiij. ac̄ .iiij. rod̄ dī . Unde .j. ac̄ .j. rod̄ dī p̄c̄ ac̄ viij. đ ʃ vij. ac̄ dī p̄c̄ ac̄ vj. đ . ř . ʅ . p̄ .iiij. s̄ .vij. đ.

Idm Gurġ tenet j. rod̄ dī . ř . ʅ . p̄ .iiij. đ.

Ririth ap Ithel tenet vij. ac̄ .j. rod̄ Unde iiij. ac̄ dī p̄c̄ ac̄ vj. đ ʃ iiij. ac̄ .iiij. rod̄ dī . p̄c̄ ac̄ .viij. đ ř p̄ a^m . ʅ . p̄ .iiij. s̄ .iiij. đ.

Iu^a map Ithel tenet .iiij. ac̄ .j. rod̄ Unde .iiij. ac̄ p̄c̄ ac̄ .iiij. đ ʃ .j. ac̄ .j. rod̄ p̄c̄ ac̄ viij. đ . ř . ʅ . p̄ .xxij. đ.

Ithel ap Ioż tenet .j. ac̄ . ř . ʅ . p̄ .vij. đ.

Griff ap Ioż tenet .ij. ac̄ dī ʃre ř . ʅ . p̄ .xx. đ p̄c̄ ac̄ .vij. đ.

Rees ap Meiller tenet .viij. ac̄ ʃre p̄c̄ ac̄ vj. đ . ř . ʅ . p̄ .iiij. s̄.

Idm Rees tenet de ʃra que fuit Keñ ap Meiller .v. ac̄ p̄c̄ ac̄ .iiij. đ . ř . ʅ . p̄ .xx. đ.

Idm Rees tenet .vj. ac̄ j. rod̄ ʃre unde dī ac̄ ʃ dī rod̄ p̄c̄ ac̄ .iiij. đ ʃ v. ac̄ dī ʃ dī rod̄ p̄c̄ ac̄ .vj. đ . re . ʅ . p̄ .iiij. s̄ . q^a.

Et ĩn
valet
ac̄ vj.
đ . ad

min^o t
io melius
app^uetr.

Et idm Rees tenet .ij. ac̄ dī . ʃ dī rod̄ . Unde .j. ac̄ ʃ dī rod̄ p̄c̄ ac̄ .vj. đ ʃ .j. ac̄ ʃ dī p̄c̄ ac̄ .viij. đ . ř . ʅ . p̄ .xviij. đ . ob q^a.

Leuky que fuit uxor Kendal ap Keñ tenet .j. ac̄ .iiij. rod̄ p̄c̄ ac̄ .vj. đ . ʅ . p̄ .ix. đ.

Eadm Leuky tenet .ij. ac̄ .j. rod̄ dī ʃre p̄c̄ ac̄ viij. đ . ř . ʅ . p̄ .xix. đ.

Eadm Leuky tenet dī ac̄ ʃre . ř . ʅ . p̄ .iiij. đ.

Ioż ap Lauwargh tenet .iiij. ac̄ ʃ xxx p̄tič ʃre p̄c̄ ac̄ .viij. đ . ř . ʅ . p̄ .ij. s̄ .ix. đ . ob.

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Groñ Vaghⁿ ap Groñ tenet .iiij. ac̄ .iiij. rod ʒre p̄cii ac̄ .iiij. đ . ř p^m ʒ . p̄ .xv. đ.

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Iđm Groñ tenet .j. ac̄ .j. rod dī ei^ođ p̄č . ř . p̄ . ʒ .v. đ . ob.

Iđm Groñ tenet .iiij. ac̄ ʒ ʒciam ptē .j^o. acre . ř . p^m . in grosso ʒ . p̄ .ij. s .iiij. đ . ut fate^r.

Heilyn ap Eynon tenet .iiij. ac̄ ʒ ʒciam ptem .j^o. acre . ř . p^m . in grosso ʒ . p̄ .ij. s .iiij. đ.

Madokę ap Heilyn tenet .iiij. ac̄ ʒ ʒciam ptem .j^o. acre . ř . p^m . ʒ . p̄ .ij. s .iiij. đ.

Iđm Madokę tenet .j. ac̄ p̄č .vj. đ . ʒ dī ac̄ p̄č .iiij. đ . ř . p^m . ʒ . p̄ .x. đ.

Iđm p̄dčus Heilyn ap Eynon tenet dī ac̄ ʒre . ř . p^m . ʒ . p̄ .iiij. đ.

Kenerys uxor Madokę tenet .ij. ac̄ p̄č ac̄ .vj. đ ʒ j. ac̄ dī . p̄č ac̄ .iiij. đ . ř . ʒ . p̄ .xviiij. đ.

Ioż ap Ririth ap Groñ tenet .xj. ac̄ .iiij. rod Unde .vij. ac̄ .iiij. rod p̄č ac̄ .iiij. đ . ř . ʒ . p̄ .v. s .iiij. đ.

Groñ Loyd ap Ithel też v. ac̄ .iiij. rod . Unde .iiij. ac̄ p̄č ac̄ .vij. đ . ʒ j. ac̄ .iiij. rod . p̄č ac̄ .iiij. đ . ř . ʒ . p̄ .iiij. s .iiij. đ.

Meiller ap Yoruard tenet j. ac̄ ʒre . ř . ʒ . p̄ .iiij. đ.

Eddeñ ap Griff też unā ac̄ ʒre . ř . ʒ . p̄ .vij. đ.

Eynon ap Griff tenet .ij. ac̄ dī . p̄č ac̄ .vj. đ . ř . ʒ . p̄ .xv. đ.

Yeuⁿ Loyd ap Groñ tenet .j. ac̄ j. rod ʒre p̄č ac̄ .vij. đ . ř . p^m ʒis p̄dčis .x. đ.

Groñ ap Ioż Loyd . tż unā placeam p̄č . ob . ʒ vij. ac̄ dī ʒre p̄č ac̄ .vij. đ . ř . p^m . ʒ . p̄ .v. s . ob.

Tangoistel uxor Eynon tenet de ʒra que fuit Keñ ap Meiller .v. ac̄ ʒre p̄č ac̄ .iiij. đ . ř . ʒ . p̄ .xx. đ.

David ap Bleth tenet .xiiij. ac̄ .j. rod dī . Uñ .iiij. ac̄ .j. rod dī p̄č ac̄ .vij. đ . ʒ ix. ac̄ p̄č ac̄ .vj. đ . ř . p^m . ʒ . p̄ .vij. s .v. đ.

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Madokę ap Ithel tenet .ij. ac̄r dī ʔ xxx ptič pč ac̄r .viij. đ .
ř . p a^m . ʔ . p̄ .xxj. đ oš.

Madokę Bagħ tenet unā ac̄r . ř . ʔ . p̄ .vj. đ.

Bleith ap Eynon ap Ada tenet ʔram Yockyn Cam natiui
diffikę que cōt; .xvij. ac̄r ʔ xxv. ptič ʔre bosč ʔ vasť . ř . p
a^m . ʔ . p̄ . in grosso .v. s̄ . Et n^o ʔ ř . p ea Tungę ʔ alia via
suicia supius no^ata quousq; p̄dicť Iož Cam aut heredes sui
[p. 207.] veniint ʔ satisfacint p dca ʔra rehabend ʔ č.

Sm ^a firn̄ de	}	sc̄	}	p a ^m .Cxiij. s̄ .ij. đ
Wickewere				p j. plač ʔ
ʔis				.CCxix. ac̄r j
				rod dī ʔ .xv.
				ptič ʔre.

Herbağ.

Et sic supsunt de ppte dñi in Wickewere .CCxxvij. ac̄r
.iiij. rod ʔ xv. ptič ʔre ʔ vasť de quib; dñs nullū capit annuale
pfcuū nisi qđ cōitas villať redd̄ dno p a^m . pinde herbağ ad
.ij^{os}. ʔios .xiiij. s̄ .iiij. đ . Et ʔn valeret quett ac̄r ad app^uand̄
una plus ʔ alia min^o .iiij. đ p a^m ad min^o . Et sic foret

No^a.

app^uament̄ p a^m plus q^am nūc xliij. s̄ .vj. đ oš.

Sm^a herbağ—xiiij. s̄ .iiij. đ.

Molend̄.

Et est ibi unū Molendinū aq^aticū Unde q^arta ps ptinet
dno quā Heilyn ap Watte tenet ad firmā . ř . p a^m . ad ij^{os}.
ʔios p̄dcōs .vj. s̄ .viij. đ . Et idm Heilyn . ř . dno p a^m . ad
eosdm ʔios loco Priodař illius vill̄ p attach̄ stagni Molend̄
.viij. s̄ .iiij. đ.

Sm^a firn̄ Molend̄ cū attach̄ Stagni—viij. s̄ .iiij. đ.

Iož ap Eynon tenet xxj. ac̄r .iiij. rod ʔre in Boydroghyn
Unde .v. ac̄r ʔ dī . pč ac̄r .vj. đ . ʔ .xv. ac̄r ʔ dī pč ac̄r .viij. đ .
ř ʔis p̄dcīs xiiij. s̄ .j. đ.

Hamelt
de Boy-
droghyn.

Ieuan ap Groñ ap Eynon tenet ix. ac̄r ʔre pč ac̄r viij. đ .
ř . ʔ . p̄ .vj. s̄.

Groñ ap Madokę tenet . xiiij. ac̄r pč ac̄r iiij. đ . ř . ʔ . p̄
.iiij. s̄ .viij. đ.

Iož ap Madokę ap Iož t; iiij. ac̄r eiusdm pč . ř . ʔ . p̄
xvj. đ.

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Heilyn ap Groñ ap Eynon t3 iiij. ac̄ .iiij. rod̄ eiusdm̄ p̄cii . APP. B e.
 r̄ . ʒ . p̄ .xix. d̄.

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1335.

Eynon Routh ten3 .iiij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .xij. d̄.

Wladus Vergħ Edeneweyn tenet . dī ac̄ . r̄ . ʒ . p̄ .ij. d̄.

Dauid ap Dauid Wan tenet ij. ac̄ iiij. rod̄ eiusdm̄ p̄c̄ r̄ .
 ʒ . p̄ .xj. d̄.

Dauid ap Ioʒ tenet j. ac̄ dī eiusd̄ p̄c̄ r̄ . ʒ . p̄ .vj. d̄.

Eynon Loyd tenet iiij. ac̄ eiusd̄ p̄c̄ r̄ . ʒ . p̄ .xij. d̄.

Dauid ap Ph tenet .ij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .viij. d̄.

Keñ ap Conagh tenet .v. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .xx. d̄.

Madokę ap Heilyn tenet .ij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .
 .viij. d̄.

Meiller ap Ioʒ tenet .j. ac̄ dī eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .vj. d̄.

Madokę ap Dauid Wan tenet j. ac̄ r̄ ʒ p̄ .iiij. d̄.

Heilyn ap Eynon tenet .ij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .viij. d̄.

Iřm Heilyn ap Eynon Gogh tenet .j. ac̄ dī eiusd̄ p̄c̄ . r̄ .
 ʒ . p̄ .vj. d̄.

Keñ ap Eynon tenet .ij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .viij. d̄ .

Eynon Voyl tenet .ij. ac̄ eiusdm̄ p̄c̄ . r̄ . ʒ . p̄ .viij. d̄.

Dauid ap Kendat ap Ioʒ ten3 .ij. ac̄ eiusd̄ p̄c̄ . r̄ . ʒ . p̄ .
 .viij. d̄.

Dauid Loyd tenet .j. ac̄ ʒre . r̄ . ʒ . p̄ .viij. d̄.

Keñ Duy tenet .ij. ac̄ . r̄ p̄ a^m . ʒ . p̄ .viij. d̄ . p̄c̄ ac̄ ut sup^a.

Madokę ap Ph tenet .j. ac̄ . r̄ . ʒ . p̄ .iiij. d̄.

Oñes Natiui eiusdm̄ vilt̄ qui dant butiř tenent gauelt No^a.
 P̄dith bulgh̄ integre que cont̄ .l. ac̄ dī ʒre p̄c̄ ppt̄e eiusd̄ gau App^{uet}r
 in cōi vasto que contineret si ptita fuisset .xxvj. ac̄ dī . ʒ ista ʒra
 xxxij. p̄tič redd̄ p̄ annū in grosso t̄minis p̄dictis—xvj. s̄ .j. d̄ ob. valet p̄
 annū .

Sm ^a fir̄m de Boydroghyn. t̄is	{ Pent̄xxvij. s̄ .iiij. d̄. q ^a S̄ci Mich .xxvij. s̄ .iiij. d̄ . q ^a }	Se p̄ a ^m .liij.	[p. 208.]
		s̄ .viij. d̄ p̄ .Cxxxix. ac̄. .j. rod̄ ʒre ʒ .xxvj. ac̄ dī ʒ xxxij p̄tič vast̄ si p̄t̄	

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Herbag̃.

Et cōitas eiusd̃m Hamelt r̃ dno p a^m ad .ij^{os}. ũios p̃d̃cos p herbag̃ residue ppartis d̃ni itm̃ .lv. s. ⁊ conť illud residuũ si ptitũ fuit ⁊ extractũ p̃t̃ vastũ pporcōis gauelt Pridith bulgh supius .vij. l. ac̃ ⁊ xxviij. ptič quaz̃ queſt ac̃ valeret p a^m ad app^uand̃ .ij. d̃. Et s^c foret app^uamentũ p a^m. plus q^am nũc .lxx. s.

No^a.

Sm^a herbag̃ p a^m—lv. s.

Molend̃.

ſs. S3.
app^uet^r
meli^o. q3
molend̃
est bonũ
⁊ in loco
viuo ⁊ c̃.

Et est ibi unũ Molendinũ aq^aticũ unde .xij^a. ps ptiũ dno quã Daud ap Iož tenet ad firmã . r̃ . dno p a^m. ad .ij^{os}. ũios p̃d̃cos .xvj. d̃.

Sm^a Molend̃ p a^m—xvj. d̃.

Iož ap Eynon ap Yenaf tenet xij. ac̃ .iiij. rod̃ t̃re mortue ⁊ j. ac̃ .j. rod̃ d̃i t̃re diffik̃e Unde ij. ac̃ ⁊ d̃i . ⁊ d̃i rod̃ p̃c̃ ac̃ .iiij. d̃ ⁊ .xj. ac̃ d̃i p̃c̃ ac̃ .vj. d̃ . re . ⁊ p̃ .vj^s. viij^d ob̃.

Groñ ap Mađ tez̃ .ix. ac̃ t̃r̃ . p̃c̃ ac̃ .viij^d. ⁊ .iiij. rod̃ p̃c̃ .iiij. d̃ . ob̃ . r̃ p a^m ⁊ . p̃ .ij^s. iiij^d ob̃.

Eynon Loyd tenet .xiiij. ac̃ t̃re . Unde .vij. ac̃ p̃c̃ ac̃ .viij. d̃ . ⁊ v. ac̃ .iiij. rod̃ p̃c̃ ac̃ .xij. d̃ . r̃ p a^m . ⁊ . p̃ .x. s̃ .vij. d̃.

Heilyn ap Eynon tenet .viij. ac̃ d̃i . p̃c̃ ac̃ .vj. d̃ . r̃ . ⁊ . p̃ .iiij. s̃ .iiij. d̃.

Madok̃e ap Heilyn tenet .j. ac̃ . r̃ . ⁊ . p̃ .vj. d̃.

Heilyn ap Groñ tenet .iiij. ac̃ t̃re p̃c̃ ac̃ .viij. d̃ ⁊ .j. rod̃ p̃c̃ .j. d̃ . ob̃ . r̃ . ⁊ . p̃ .ij. s̃ .ix. d̃ . ob̃.

Tota villata tenet .ij. ac̃ t̃re p̃c̃ ac̃ x. d̃ . r̃ . p a^m . t̃m̃is p̃d̃cis .xx. d̃.

Sm ^a firũ de	{ Pent̃ .xiiij. s̃ .iiij. d̃ ob̃ q ^a S̃c̃i Michis .xiiij. s̃ .iiij. d̃ ob̃ q ^a }	So p a ^m .xxviij.
		s̃ .ix. d̃ . ob̃ p .xlvi. ac̃ d̃i ⁊ d̃i rod̃ t̃re.

Et sic supsunt de p̃pte d̃ni in Kilmayl .xlviij. ac̃ d̃i ⁊ .x. ptič t̃re ⁊ vast̃ p quaz̃ herbag̃ Cōitas vill̃ redd̃ p a^m. ad .ij^{os}. ũios p̃d̃cos .iiij. s̃ . et tamen si ptič fuissent ⁊ extracte .

Extracts from Extent of Denbigh, 1335.

valeret quett ac̄ . una plus ⁊ alia min^o ad app^uand p a^m APP. Be.
 .iij. d̄ ad min^o Et s^c foret p̄ficuū p a^m . plus q^am nūc—vij. s̄
 .x. d̄ . ob̄. A.D.
 1335.

Sm^a herbaḡ p a^m—iij. s̄.

Sm^a Tunge toci^o Cōmoti de Ysdulas p a^m ūio Om̄ S̄coḡ— [p. 243.]
 lx^{s̄} . iij^{d̄}.

Sm^a denaī p butiī eodm̄ t̄m̄io—lxiiij. s̄ . iij. d̄ . ob̄ q^a.

vj. s̄ . ij. d̄ . ob̄ q^a x. s̄ . j. d̄

Sm^a denaī p disc̄ farine ⁊ Thraū auēñ eod̄ ūio—xvj. s̄
 .iij^{d̄} . ob̄ . q^a p Cxlix. disc̄ dī fariñ ⁊ xxx Thraū ⁊ iij^{ta} pte
 .j^o . thraū.

Sm^a pastus Pīnē diūsimode accidentē p c^rsū tⁱennalē t̄is

Sm ^a Past ^o Pīnē et Consue- tudines.	Anno r̄ Re Ee . t̄cii p ^o cōqm̄ viii ^o	<table border="0"> <tr> <td>Naī Doⁱ</td> <td>.lij. s̄ ix d̄ ob̄ q^a</td> <td rowspan="4">} s^c illo a^o vj. lī .xviij^{s̄}. xd̄ ob̄ q^a dī.</td> </tr> <tr> <td>Med xl^e</td> <td>.xxvj^{s̄} . .vj^{d̄} . ob̄ q^a</td> </tr> <tr> <td>Naī s̄ci Ioh̄</td> <td>.xxxiiij^{s̄} . j^{d̄} ob̄ q^a</td> </tr> <tr> <td>Exalī . s̄ . Cruc̄</td> <td>.xxvj^{s̄} . .v^{d̄} . ob̄ . q^a</td> </tr> </table>	Naī Do ⁱ	.lij. s̄ ix d̄ ob̄ q ^a	} s ^c illo a ^o vj. lī .xviij ^{s̄} . xd̄ ob̄ q ^a dī.	Med xl ^e	.xxvj ^{s̄} . .vj ^{d̄} . ob̄ q ^a	Naī s̄ci Ioh̄	.xxxiiij ^{s̄} . j ^{d̄} ob̄ q ^a	Exalī . s̄ . Cruc̄	.xxvj ^{s̄} . .v ^{d̄} . ob̄ . q ^a		
			Naī Do ⁱ	.lij. s̄ ix d̄ ob̄ q ^a		} s ^c illo a ^o vj. lī .xviij ^{s̄} . xd̄ ob̄ q ^a dī.							
Med xl ^e	.xxvj ^{s̄} . .vj ^{d̄} . ob̄ q ^a												
Naī s̄ci Ioh̄	.xxxiiij ^{s̄} . j ^{d̄} ob̄ q ^a												
Exalī . s̄ . Cruc̄	.xxvj ^{s̄} . .v ^{d̄} . ob̄ . q ^a												
Annoreg- ni Regē p̄d̄ci no- no	<table border="0"> <tr> <td>Naī Dni</td> <td>.liij. s̄ . q^a</td> <td rowspan="4">} s^c toto illo a^o .vj lī .xix. s̄ . v d̄ . ob̄ . q^a . dī q^a.</td> </tr> <tr> <td>Med xl^e</td> <td>.xxvj. s̄ . vij d̄</td> </tr> <tr> <td>Naī . s̄ . Ioh̄ Bap̄t</td> <td>.xxxiiij^{s̄} .</td> </tr> <tr> <td>ij^{d̄} q^a . dī.</td> <td></td> </tr> </table>	Naī Dni	.liij. s̄ . q ^a	} s ^c toto illo a ^o .vj lī .xix. s̄ . v d̄ . ob̄ . q ^a . dī q ^a .	Med xl ^e	.xxvj. s̄ . vij d̄	Naī . s̄ . Ioh̄ Bap̄t	.xxxiiij ^{s̄} .	ij ^{d̄} q ^a . dī.		<table border="0"> <tr> <td>Exalī . s̄ . Cruč</td> <td>.xxvj^{s̄} . vij^{d̄} .</td> </tr> </table>	Exalī . s̄ . Cruč	.xxvj ^{s̄} . vij ^{d̄} .
		Naī Dni	.liij. s̄ . q ^a		} s ^c toto illo a ^o .vj lī .xix. s̄ . v d̄ . ob̄ . q ^a . dī q ^a .								
		Med xl ^e	.xxvj. s̄ . vij d̄										
		Naī . s̄ . Ioh̄ Bap̄t	.xxxiiij ^{s̄} .										
ij ^{d̄} q ^a . dī.													
Exalī . s̄ . Cruč	.xxvj ^{s̄} . vij ^{d̄} .												

Et reddo ad p^m .
 a^m . ⁊ sic semp
 dec^rendo p̄ illā
 differenč triennalem.

Sm^a Past^o Pīnē diūsimode accid̄ p c^rsū tⁱennalem a^o tūc
 p̄x̄ seḡnī—

Naī Do ⁱ	.lij ^{s̄} . iij ^{d̄} . q ^a	} s ^c toto illo a ^o .vj. lī .xviij. s̄ . ob̄ . ⁊ dī q ^a .
Med xl ^e	.xxvj. s̄ . iij d̄	
Naī . s̄ . Ioh̄ .xxxij. s̄ .x. d̄ . q ^a dī		
Exalī . s̄ . C ^a cis	.xxvj. s̄ . iij. d̄ .	

Extracts from Extent of Denbigh, 1335.

APP. B e.

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1335.

Sm^a Pasť famit Princip̄ exeunt̄ de Natiū istio Cōmoti Ƴis

Nať Do ⁱ	ij. s	} s ^c . p a ^m . viij. s .j. đ ob.
Međ xl ^e	ij. s	
Nať s . Ioh	ij. s	
Exalť . s . C ^u cis .ij. s .j đ ob		

Et sciend̄ qđ omēs libi istius Cōmoti Ƴ eoꝝ tenentes p̄t
pgēiem Edeñ reddent dno in cōi p a^m. ad festū Exalť S̄cē
xij. s .x. đ xx. s .j. đ x. s . ob
Crucis p pastu Staloñ Ƴ garcōis lucrať cū canibꝫ Ƴ Pennackew
Ƴ Waissyon bagħeyn adiūicē .xlij. s .xj. đ . ob . Et colligit^r
inđ eos p catalť Ƴ c̄.

Et omēs Natiui istius Cōmoti Ƴre tenentes reddent dno
ij. s .iiij. đ iiij. s .vj. đ
adiūicē p annū eodm Ƴio p pastū Staloñ Ƴ garcōis lucrať cū
ij. s .iiij. đ ix. s .j. đ
canibꝫ Pennackew Ƴ Waissyon bagħeyn . Iťm omēs Natiui
qui non dant butiř reddūt dno adiūicē Ƴio p̄dco p pastu
xiiij đ . ob
dextrať Ƴ garcōis Ƴ p pastu equi Ragloti .ix. s .v đ . ob put
plenius patet in villa de Wyckeweř.

[p. 244.]

Adhuc
de Sm^a
Past^o
Princip̄
Ƴ
Consue-
tudines.

Sm^a past^o liboꝝ Ƴ Natiū p a^m. adiūicē p
Pastu Staloñ Ƴ garcōis xv s .ij. đ
Pastu lucř cū canibꝫ xxiiij s .vij đ
Pastu Pennak Ƴ Weis bagħ xij^s. iiij đ ob
Pastu dextař Ƴ garcōis viij. s .iiij đ
Pastu equi Ragloti xiiij. đ . ob
} ad festū Exalť . s .
C^ucis.

Et omēs libi istius Cōmoti reddunt dno p a^m. adiūicē p
sustentaçone domoꝝ Ƴ sepiū Manerii de Dynorbyn ad Ƴmōs
Penť Ƴ s̄ci Michis p eq^ales porcōes .xiiij. s .iiij. đ . et colligit^r
ista consuetudo inđ eos sc̄ Ƴm eoꝝ catalla ut dicunt.

Iťm omēs Natiui istius Cōmoti qui dant butiř reddunt ad
v. s .viiij. đ
eodm in Ƴmōs cōi pro sustentacōe domoꝝ eiusdm Manerii Ƴ
vj. s .viiij. đ
sustenť Molend de Meynyot ut patet supius—xiiij. s .iiij. đ.

Extracts from Extent of Denbigh, 1335.

Sm^a denař tã de libis q^m de Nařis p—

Sustenř domoř řis { Pent .x. ř }
 { Sři Mich .x. ř }^{s^c} p a^m .xx. ř.

Sustenř Molendř řis { Pent .iiij. ř .iiij. ř }
 { Sři Mich .iiij. ř .iiij. ř }^{s^c} p a^m vj^ř. viijđ.

Sm^a denař exeunč de Nařis p diuisis minutę cōsueř—
 Vidett.

Galtis ad Nař Doⁱ ut nūc .iiij. ř . p xlviij. galtis.

Cibrař aueň ad Pasch ut nūc .iiij. ř . p xxxvj Cribř.

Ouis ř agň eođm řio ut nūc .ix ř p .viij.lxiiij. oũ ř xxxvj. agň.

Opib; autŭpnař ř Assŭpč be M^e. ut nūc .xxj ř p Clxviij. opib;.

Accidunt iste consuedines¹ řđđm magę ř min^o put pluř řiint teň de Natiuis řl pauciores.

Sm^a denař exeunč de Nařis qui non dant butiř de fine p offič řpōiture eis relaxando p annũ řio Exaltř sče Crucis .x. ř.

Sm^a valoř opũ arure ř herciature de Nařis de Meynyot . Kilkydokę ř Dynorbyn Vagh^an p estimacōem cōib; annis ad Natař Đni .iiij. ř . Tamen accidit sub incerto řđđm pluraliř Natioř habenč caruč ř ě.

Sm^a valoř busce ad sepes puēientř de Nařis istius Cōmoti facientib; řl emendantib; sepes cōib; annis p estiacōem p¹mo die Maii—ij. ř . Accidit tamen sub incerto.

Et omēs libi ř Naři isti^o Cōmoti reddunt đno adinuicē p annũ ad řios Pent ř řđđi Mich p pasř Forestř in cōi—lx ř .viij. ř.

Sm^a patet.

Et sic est Sm^a valoř oĩm cōsuetudř řđđict cōib; annis xvij. li .vij. ř .vij. ř . oř q^a . đi.

Offič Ragloti cũ feođ eius valet cōib; annis C. ř

Offič Ryngildř valet cōib; annis cũ feođ suis .iiij. li .ij. ř

Offič Iudič cũ feođ suis valet cōib; annis .xx. ř

Offič Coidař cũ feođ suis valet cōib; annis .xl. ř Officia

Offič Seruienř pacis cũ feođ suis .lx. ř

¹ So in the MS.

Extracts from Extent of Denbigh, 1335.

APP. B e. Offiĉ Ragloti aduocariaz cū reddu hoīm qⁱ sūt ī aduocāi }_{xxs}
 dñi val; cōib; annis

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Offiĉ amobī cū amobragiis istius Cōmoti valet cōib; annis x lī
 Sm^a valoř Officioz ad firīm ũis—

Pent xiiij lī .xij d }_{s.c.} p a^m .xxvj lī .ij. s.
 Sĉi Mich .xiiij lī .xij. d }

Pquis Cūr. Iīm pquis Cūr cū fiñ releū intestatoz ũ oib; aliis escaēf
 estimant^r valere cōib; annis—xx lī. Sm^a patet.

Pquis Fores. Iīm pquis Cūr Forest cū oib; escaēf Forest istius Cōmoti
 estimant^r valere cōib; annis—xx. s. Sm^a patet.

Sm^a valoř Mañii de Dynorbyn quod est ī dñico p a^m. —
 xxiiij. lī .x. s .vij^d. q^a.

Sm^a s^amaž oīm reddituū cōsuetud ũ firīm isti^o Cōmoti uno
 a^o pl^o ũ alio min^o in terminis .

Oīm Sĉožvj lī .xix s .xj. d . ob.	} S ^c p a ^m .Ciiij. lī .vij. s .vj. d . ob . q ^a dī.
Nať Dni	lxxviij. s . .ix ^d ob q ^a	
Med xl ^e xxviij. s .v d . q ^a	
Pasch xij. s	
Pent	lxvj. lī .vj. s .j. d q ^a	
Nať . s . Ioh xxxv. s .j. d . dī q ^a	
Assūpĉ be Mař xxj. s .	
Exalt sĉe C ^u cis C. s . ob q ^a	
Sĉi Michis	lxvj. lī .vj. s .j. d q ^a	

Sm^a valoř exituū qⁱ accidūt sb inĉto i ũmīs—

Arure ũ herciature iij. s.
 Busĉ ad sep ij. s.
 Pquis ũ exiř Forest xx. s.
 Pquis Cūr cū ref ũ escaēf xx. lī.

Et sic est Sm^a valoris tocius Cōmoti de Ysdulas p annū
 in oib; exiř sĉdm istā extent^{xx}—C iiij . xix . lī .iij. s .ij. d ũ dī q^a.

Et pořit app^uari p annū plus q^am nūc put patet p ptiĉlas
 in diuse villať de—xvij. lī .viij. s .xj. d.

APPENDIX Bf.

Extent of the Villata of Dynorbyn Vaur.

Mañiũ de Dynorbyn Vaur.

Situs Manerii de Dynorbyn in quo est una g^angia APP. Bf.
 cōpetens ⁊ al^{ta} penit^s vastata p^t gross^s maereñ . unũ g^anañ [p. 214.]
 ⁊ unā boueria ⁊ una dom^s p feno ⁊ forag^s debit cont^s uniũsa^r Capitale
 ij ac^r ⁊ unā ptič unde aysiañt^s domoꝝ ⁊ Cu^r valet p a^m .v. s . Mesuağ.
 Et est ibi unũ colũba^r ruinosũ quod si repet^r valebit p a^m
 vj. s .viij. đ.

Sm^a valoris capi^t Mesuagii cũ colũba^r—xj. s .viij.đ.

Et sunt ibi de t^ra arabili que potest quoft a^o señari .j. ac^r
 .iiij. rođ dⁱ ⁊ xix. ptič que valent in grosso p a^m iij. s .iiij. đ.
 Sunt t^r ibi de t^ra arabli cõusa in tres seisonas .CCj. ac^r ⁊
 xxxvj. ptič que valent p a^m scđm diũsa p^cia .xij. lⁱ .viij. s .ix. đ .
 Unde in una seisona vidt^t in .ij. culturis in le Spitelfeld .lxvij.
 ac^r .xv. ptič p^c ac^r .xv. đ . In scđa seisona vid; in duab; peč ex
 pte occid del Spitelfeld .viij. ac^r .x. ptič dⁱ . ⁊ in .ij. forlonge T^ra
 ex pte aust^ali del Spitelfeld usq; ad viam regiā subt^s Pendinas arabit.
 .lvij. ac^r .j. rođ .xix. ptič dⁱ . p^c cuiusit ac^r .xv. đ . Et in
 t^rcia seison^a in le Vaughcleit sub^riori ex pte boriali vie
 p^dce .liiij. ac^r dⁱ ⁊ xvij. ptič p^c ac^r .xv. đ . Et ibm ex pte
 australi eiusdm vie .xv. ac^r ⁊ .xiiij. ptič p^c ac^r .xij. đ . Iñm
 sunt ibi de vetⁱ frisc^s in cult^ra voca^r le Maorderũ .xl. ac^r dⁱ
 ⁊ xxx. ptič que non valent conũti cũ aliis seisonis t^re arabit
 p^pt eoꝝ debilitatem q^ap^pt^r ordinant^r de ce^o ad past^ram
 bidenciũ ⁊ valent p a^m .xx. s .iiij. đ . p^c ac^r vj. đ.

Sm^a toci^s t^re arabit—CCxliij ac^r .iiij. rođ dⁱ ⁊ .v. ptič .
 va^t p a^m—xiiij. lⁱ .xj^s .v^d.

¹ So in the MS.

Extracts from Extent of Denbigh, 1335.

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Sunt t̄ ibi in dñiç .xxij. ac̄ .iij. rod̄ t̄ iij. ptiç p^{ati}. Vidtt̄ in magno p^{ato} siñl iacent̄ .xvij. ac̄ .iij. rod̄ dī t̄ viij. ptiç . Et nūc p̄dçm p^{atū} t̄ le Spitelfeld cū una pua plaç int^a t̄rā arabilē subt̄ioř cult^{re} de Spitelfeld .iiij. ac̄ .iij. rod̄ t̄ .xv. ptiç t̄ valent in uniūso p a^m .lx. s̄ .viiij. d̄ . p̄ç ac̄ ij. s̄ .viiij. d̄.

Sm^a ac̄ p^{at̄} .xxij. ac̄ t̄ xxxiiij. ptiç q^e. val̄ p a^m .lx. s̄ .viiij. d̄.

Et sunt ibi de pastura sepali in dñicis .lxxij. ac̄ t̄ .xxxiiij. ptiç que valent p a^m . sc̄dm diūs p̄ç .iiij. lī .vj. s̄ . q^a . Unde in Marisco quod vocat^r le Fritk̄ .lxvj. ac̄ .j. rod̄ dī t̄ .x. ptiç p̄ç ac̄ .xv. d̄ . In quadam plaç in t̄ t̄ram arabit̄ vidtt̄ in campo desup le Spitelfeld j. rod̄ dī t̄ xvj. ptiç p̄ç in toto iiij. d̄ . It̄m in .j. pcelt̄ subtus Pendinas .j. ac̄ .j. rod̄ t̄ .xv. ptiç p̄ç ac̄ .xij. d̄ t̄ a bosco de Pendinas usq̄ ad port̄ Mañlii ex ut^aq̄ pte le Longeclogh cū virid̄ ex^a portā .iij. ac̄ .iij. rod̄ dī t̄ xiiij. ptiç . p̄ç ac̄ iiij. d̄.

Pastrā
sepat̄.

[p. 215.]

Sm^a acraz pasture—lxxij. ac̄ t̄ xxxiiij. ptiç q^e. val̄ p a^m .iiij. lī .vj. s̄. q^a.

Boscus.

Est ibi unus boscus qui vocat^r Pendinas vestitus debili subbosco qui cōtinz .xxxiiij. ac̄ .iij. rod̄ qui potit̄ amputari quott̄ duodeciō anno t̄ tunc valebit ac̄ .iiij. s̄ . Et sic si subboscus pporcionet^r in .xij. ptes equales valebit p annū .xj. s̄ .iij. d̄ . Pastura dçi bosci si ita pporcionet^r valebit n^{to} —ij. s̄ .ix. d̄.

Sm^a acraz bosci .xxxiiij. ac̄ .iij. rod̄ que val̄ p a^m si pporçonet^r—xiiij. s̄.

Adam Anneiesone tenet ad voluntatem de p̄dict̄ dñiç .j. plaç t̄re cōf̄ .j. ac̄ .j. rod̄ t̄ .xj. ptiç subt^o boscū de Pendinas reddo p ea p a^m .vj. s̄ . ad t̄ios Pen̄ t̄ s̄ci Michis p eqales porçones.

T^ra
arentat̄
ad
voluntat̄.

It̄m Adam ap Thornlee tenet ibm .j. plaç t̄re ad voluntatē dñi que continet .iij. ac̄ . t̄ xxv. ptiç . reddo p annū ad t̄ios p̄dços .v. s̄ . equis porcōibz.

Adam fit Riçi tenet ibm .j. plaç con̄ ij. ac̄ .iij. rod̄ t̄ .xiiij. ptiç reddo p a^m t̄is p̄dçis .vj. s̄ .vj. d̄.

Extracts from Extent of Denbigh, 1335.

Ioñes de Rothelan tenet ibm .iiij. ac̄ .j. rod dī t̄ .xxvij. p̄tič t̄re assarī de bosč de Pendinas . r̄ . p̄ a^m .viiij. s̄ . eis d̄ t̄is . Et Ričus del Nant tenet iux^a le Maorderue quamdam plač t̄re p̄ xvj. ac̄ t̄ .iiij. p̄tič t̄re . r̄ . p̄ a^m t̄is p̄dčis .viiij. s̄.

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Sm^a acraž t̄re arentaī .xxviiij. ac̄ .j. rod dī q^e redd̄ p̄ a^m ad ij^{os}. t̄ios—xxxiiij. s̄ .vj. d̄.

Iīm pquis Cuī estimant^r valere cōib; annis—xiiij. s̄ .iiij. d̄.

Sm^a patet.

Sm^a valoris tocius Maneī de Dynorbyn ī oib; exiī p̄ a^m—xxiiij. lī .x. s̄ .vij. d̄ q^a.

Et est ibi quedam Hamelt que p̄tiñ ad Maneī p̄dčm t̄ consistebat temporib; Princip̄ inteḡ in manib; Nat̄ioz qui consueuerūt face^o diū consueī t̄ opa ad Maneī de Dynorbyn que nūc eis arent̄ a tempore Comit̄ Lincolñ . Ita qd̄ omēs Natiui eiusdm̄ Hamelt reddūt adinuicē p̄ annū p̄ omimodis redditib; . consuetud̄ t̄ opib; ad t̄ios Penī t̄ s̄ci Michis p̄ equales porčones .xxxv. s̄ .x. d̄ . Et iīdm̄ Custumarii teñ in t̄ se hereditaī totam illam Hamelt p̄ t̄ .xl. ac̄ dī . t̄ xxx p̄tič que conūtunt^r in dōič Maneī sup̄dči . t̄ p̄ t̄ .xxxviiij. ac̄ dī que arent̄ inferius ut statim paī in postum.

Hamelt
de Mayr-
dreue.

Sm^a Reddič t̄ cons̄ Hamelt de Mayrdreue arent̄ in t̄m̄is

}	Penī .xvij ^{s̄} . xj. d̄.	}	s ^c p̄ a ^m .xxxv ^{s̄} . x ^{d̄} .
	S̄ci Michis .xvij ^{s̄} . xj ^{d̄} .		

Cōitas ville tenet .xiiij. ac̄ de escaē p̄č ac̄ .viiij. d̄ . r̄ . p̄ a^m ad ij^{os} t̄ios p̄dčos .ix. s̄ .iiij. d̄.

Eadem Cōitas tenet .viiij. ac̄ t̄re eiusdm̄ p̄č . r̄ . t̄ . p̄ .v. s̄ .iiij. d̄.

Willym Cam tenet .iiij. ac̄ dī eiusdm̄ p̄č . r̄ . t̄ . p̄ .xx. d̄.

Griff ap Iackē tenet .iiij. ac̄ eiusd̄ p̄č . r̄ . t̄ . p̄ .ij. s̄ .viiij. d̄.

Hamelt
de Mayr-
dreue.

Ioñes de Rothelan tenet .iiij. ac̄ eiusd̄ p̄č . r̄ . t̄ . p̄ .ij. s̄ .viiij. d̄.

Ioñes de Pontefracto t̄ Robtus de Castelford̄ teñ qandam plač vocaī Thle Tee Madokē que conī .vj. ac̄ r̄ . t̄ . p̄ . in grosso .iiij. s̄.

Extracts from Extent of Denbigh, 1335.

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Sm^a firn̄ de Mayrdreue t̄is { Penť .xij. 3 .x. đ .
Sċi Mich .xij. 3 .x. đ .

S^c p a^m xxv. 3 .viiij. đ p xxxviiij acĩ dĩ t̄re.

[p. 2 .6. Et sic sup̄sunt de p̄pte đni iĥm .xviiij. acĩ t̄re t̄ vasti p
Herbaġ. quaġ ĥbaġ comunitas ville reddit p a^m . ad ij^{os}. t̄ios p̄dċos
No^a. .v. 3 . Et t̄n valeret quelibet acĩ ad app^uand p a^m . ad min^o
iiij. đ . Et sic foret app^uamentũ plus q^am nunc .xij. đ .

Sm^a herbaġ p a^m—v. 3 .

Et sic restat clarus valor tocius Mañii cũ villata de
Dynorbyn Vaur p a^m . i uniũso—xxvij. li .xvij. 3 .j. đ q^a.

APPENDIX Bg.

Extent of the Villata of Tebrith.

Ros Ughdulas.

Extenta Cōmoti de Ughdulas facta anno regni Regis Edwardi tercii post cōquestū .viiij^o.

APP. Bg.

Dominus nichil het in dnico in Cōmoto de Ughdulas nisi pporcōes que sibi acciderūt in diūsis villaī de quib; porcōib; īndebit^r iferi^o in qualibet villaī p se . que quidem porcōes acciderunt dno tāq^m escaē p^tim raōne mortuoꝝ cont^a pacem p^tim p defcū seruic^ū t̄ c̄.

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1335.
[p. 246.]

Villata de Tebrith.

Tota villata de Tebrith cū Hamelt suis de Maencokē t̄ Keukenkestilth tenet^r in quinq; lectis quoꝝ quodlibet lectū solebat reddere de Tungē dum fuit iuteg^r in mañ viuoꝝ tenenē .iiij. s. t̄mō Oīm Sčōꝝ . Vidit Wele Genthlyn ap Pithle . Wele Kemmyngē ap Pithle . Wele Cadugan ap Pithle . Wele Edeñ ap Pithle t̄ Wele Risshard ap Pithle Et sunt omēs tenentes in vilt t̄ Hamelt p̄dcīs libi Piodaī t̄ null^o Natiuus t̄ vocant^r Wyrion Pithle.

Ioꝝ Gogh ap Madok Eynon ap Yenasē ap Ph . Daud ap Ieuⁿ Gogh Madokē ap Meurykē ap Heilyn tenent .iiij^{or}. ptes istius Wele reddo de Tungē adinuicē t̄mō Oīm Sčōꝝ .iiij. s .ij. d . ob . Et p pas^t Pⁿc̄ p annū ad Nataī Dni .xv. d . Et isti cū cū¹ omib; aliis Priodaī isti^o ville reddunt adinuicē p pas^t Pⁿc̄ Međ xl^e . ij. s . ad festū Naī S̄ci

Wele
Gen-
thlyn.

¹ So in the MS.

AP^j P. B g

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1335.

[I

I

Wele
Ken-
nyng.

Iohis Baſte .ij. s̄ ⁊ ad festū Exalt̄ S̄ce Crucis .ij. s̄ . Et facient om̄ia alia ſuic̄ in cōi cū om̄ib; libis istius Cōmoti, que patebunt inferius in fine istius Cōmoti . Et v^{ta}. ps istius Cōmoti est escaeſ d̄ni Unde r̄ndet^r inferius.

Griffel ap Dd ap Aur Madokel ap Aur Vaghan . Yeu^{an} Vaghan ap Ieu^{an} . Yeu^{an} ap Dd Aur . Ioſ Eynon ⁊ David fr̄es eius Tud^r ap Ioſ ap Aur . Heilyn Gruff ⁊ David fr̄es eius Tud^r ap Madokel Vaghan . Mađ fr̄ eius . Yeu^{an} Guyn ap Mađ . Yeu^{an} ap Dd ap Keñ . Yeu^{an} ap Dd ap Madokel . Bleth ap Ioſ Vaghan . David fr̄ eius David ap Grono Vaghan ap ḡg . Tud^r fr̄ eius Bleth ap Dd ap Griffry Eynon Gogh ap Eynon ⁊ Ithel ap Grono Gogh tenent tres ptes isti^o Wele excepta inde xxxvj^{ta} pte reddo de Tungel adinuicē ūm̄io Oīm S̄coſ .ij. s̄ .ij. đ . Et p pasf̄ Pⁱⁿc̄ ad Nataf̄ D̄ni .xiiij. đ q^a . ⁊ ceſa ſuicia cū aliis in cōi ut sup^a . Et .iiij^{ta}. ps ⁊ xxxvj^{ta}. ps ceſū triū p̄ciū isti^o Wele sūt escaeſ d̄ni Uñ r̄ndet^r cū ceſis escaetis inferius.

Wele
Caduğ.

Ioſ ap Willym ap Mereduth . Caduğ ap Willym ap Caduğ . Lt̄ . Gogh ap Dd . Mereduth fr̄ ei^o . Mereduth ap Lt̄ Meiller . Ioſ ap Tud^r ap Eynon ⁊ Keñ ap Dd Voyl ⁊ Hoel ap Dd ap Doyokel tenent medietatē ⁊ duodecimā ptē isti^o Wele . r̄ . de Tungel adinuicem ūm̄io oīm S̄coſ .ij. s̄ .iiij. đ Et p pastu Pⁱⁿcip̄ ad Natale D̄ni—xj. đ . Et ceſa ſuicia cū aliis in cōi ut sup^a . Et residuū istius Wele est escaeſ d̄ni . Unde respondet^r cū ceſis escaetis inferius.

Wele
Edeñ.

Mered ap Mađ ap Eynō . Dd Loyd ap Lauwargh . Tud^r ap Griffuth ap Groñ Eynon Gogh ap Dd . Groñ ap Ioſ Gogh . Bleth ap Ioſ ap Groñ ⁊ Griff ap Ioſ ap Groñ tenent totū istud

Et om̄es isti
libi Priodaſ r̄ .
adiuicē p Pasf̄
Staloñ ⁊ garc̄
luc̄ cū canib;
⁊ Pennak ⁊
Waisſ bag-
heyn p a^m . ad
fm Exalt̄ S̄ce
Crucis .ij. s̄
.x. đ . Et
colligit^r inſ
eos p eoſ
catalla.

caue

Extracts from Extent of Denbigh, 1335.

Wele reddo de Tungel adinuicem t̄m̄io Oīm S̄coz̄ .iiij. s̄ . Et p̄ pastu P̄in̄c ad Nataf Doⁱ .xviij. d̄ . Et ceṯa ſuic̄ in cōi cū aliis ut sup^a . Et dñs nullam habet escaetā in isto Wele.

APP. B
A.D.
1335.

Lauwargh ap Meiller ap Caduḡ . David ap Griffri ap Yenafē Eynon fr eius David ap Edeñ ap Daniel ⁊ Edeñ fr eius tenent totū istud Wele . r̄ . de Tungel adinuicē t̄m̄io oīm S̄coz̄ .iiij. s̄ . Et p̄ past̄ Prin̄c ad Naṯ Dni .xviij. d̄ ⁊ ceṯa ſuic̄ in cōi cū aliis sup̄ius . Et dñs nullam het escaet̄ in isto Wele.

Wele
Riss-
hard.

Sm^a Tungel de Tebryth p̄ a^m. t̄m̄io Oīm S̄coz̄—xvj^{s̄}. viij^{d̄}. ob.

Sm^a past^e P̄in̄c t̄is̄ {
Naṯ Dni vj^{s̄} .iiij. d̄ . ob q^a
Med̄ .xl^e ij. s̄ . Sic p̄ a^m. xij^{s̄} .
Nat . s . Ioh̄ Bap̄t̄ . ij. s̄ } .iiij. d̄ ob q^a
Exalt̄ S̄c̄e Crucis ij. s̄ }

Et contiet ppars escaet̄ dñi in vilt ⁊ Hamelt p̄dc̄is .iiij.^c.xxv. ac̄ dī t̄re bos̄ ⁊ vas̄ que app^uant^r ut statim patebit in postūm.

* * *

APPENDIX B h.

Extract from the Cymwd of Ughalet.

APP. B h.

A. D.
1335.
[p. 153.]

Et quicumq; eoz obierit filius eius ⁊ heres dabit dno p releū anteq^a eius hereditatē optinēre possit v. s . Et si filius non hūit tunc frat̄ eius aut nepos aut consanguineus qui eius heres ppinquior fūit videt̄ in t̄cio gradu vel infra dabit p releū suo x. s . Et qui in remočori gradu fūit q^am in t̄tio non potit hereditē exigē n^o optinere q; ex^a t̄ciū gradū nō est in t̄ eos descensus hēditarius s; in hoc cāu erit t̄ra puī escaet̄ dñi Tamen si dñs velit hī^o t̄ram alicui tenenti dimittere cicuis dimittenda est ppinquiori de sanguine illius a quo t̄ra illa sic accidit dno p defectu sanguinis ppinquioris q^am alicui ext^oanio p vero valore ⁊ c̄.

Item si quis eoz seu quozcumq; alioz Nat̄ioz istius Cōmoti filiam suam maritaūit aut quecumq; filiaz Natiū seipam maritaūit v̄l eciam sup fornicacōe conuicta fūit dabit dno p amobr v. s . Et si ipa forte non hūit vnde solūe ppinquiores pentes eius seu amici soluant p ea . Et eciam si v̄x̄ alicui^o Natiui sup adult̄io conuict̄ fūit maritus eius soluet p ea simitr p amobr v. s . Et h̄ quocienscumq; alique eaz s̄r hui^omo¹ maritaḡ Fornicacōib; aut adult̄iis cum diūis psonis comiss̄e seu iŷat̄e conuinci potunt.¹

¹ There is a similar statement at the end of the Extent of the Cymwd of Ros Ughdulas.

APPENDIX B i.

Extract from the Cymwd of Ussalet.

APP. B i.

A. D.
1335.
[p. 148.]

Dicunt eciam qđ fil̄ libi Preodañ post mortem patris sui dabit dno p releuio suo añq^am heredit̄ suam possideat x. s . Et frat̄ aut nepos aut consanguineus inf^a t̄ciū gradum ⁊ in t̄cio gradu dabit p releuio suo post mortem antec̄ sui anteq^am eius heredit̄ optineat xx. s . Et vlt^a t̄ciū gradū non est in t̄ eos ius heredit̄ s; erit t̄ra escaet̄ dñi p defectu hered̄e t̄c̄.

APPENDIX C.

EXTRACTS FROM EXTENT OF THE LANDS OF THE BISHOP OF ST. DAVID'S, A.D. 1326.

Additional MSS. 34135, British Museum.

<p>Exten̄t oīm terrarū et reddituū dñi Epi Meneū fact̄ p Magr̄m Daud Fraunceys Cancellar̄ Meneuens tempore venerabit patris dñi Daud Martyñ . Dei gr̄a Epi loci Anno Dni . Mil̄mo .CCC^{mo}. vicesimo sexto.</p>	<p>APP. C. ----- A.D. 1326. [Fol. 1.]</p>
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* * *

Villa de Landewybreuy.

[Fol. 35.]

Oweyñ ap Lt . Ythel Loyd . Gr̄ ap Ieu^{an} . Ieu^{an} Seys .
Daud ap Gruff Dun . Ieu^{an} ap Gwelowe . Ieu^{an} ap Gr̄ ap
Lt . ⁊ Hō ap Ieu^{an} iurati iſm dicunt p sac̄m eoꝝ qđ dñs fiet
iſm unā domum in villa Et vaſ p annū ad locand̄ ij. 3.

* * *

Patria de Landewybreuy.

[Fol. 36.]

Iſm dicūt qđ sunt ibid̄ .viiij. lecti qui vocant̄ Gwely de
p^omo Gwely Lt ap Vryeñ . Iorūth Gogh̄ . Iorūth ap Gr̄ . ⁊
descendentes ab eis̄ redd̄ dño p annū .iiij. 3 .iiij. đ ad fm s̄ci
Mich̄ . De s̄cdo Gwely sunt Kediur ap Cradoc . Gwas-
myhangel ap Cradoc ⁊ descendentes ab eis̄ redd̄ dño p annū
iiij. 3 .iiij. đ . eod̄ ſm̄io . De tercio . Gwely sūt Cadog^{an}
Capſus Eueſ fit Capſi . Iorūth ap Cradoc ⁊ descendentes ab
eis̄ redd̄ dño iiij. 3 .iiij. đ eod̄ ſm̄io . De quarto . Gwely sūt
Gronou ap Dutghu . Daud ap Gwyon . Trah^{an} ap Ithel ⁊
descendentes ab eis̄ redd̄ dño p annū iiij. 3 .iiij. đ . De

Libi
teñt.

APP. C.

A.D.
1326.

quinto . Gwely sunt Daudid ap Traharū Ph ap Cadogañ .
Eynoñ Vagh^{an} ⁊ descendentes ab eisđ redd̄ dno p̄ annū
iij. s̄ .iiij. đ . eod̄ ʒ . De sexto . Gwely sunt Ph ap Cadrand̄ .
Gurgeñ fraḡ eius Daudid Daudid frater eiusđm ⁊ descendentes
ab eisđ redd̄ dno p̄ a^m .iij. s̄ .iiij. đ . eod̄ ʒ . De septimo .
Gwely sunt Meileř Capffus Daudid ap Auel Gwas Dewy
Vagh^{an} . ⁊ descendentes ab eisđ redd̄ dno p̄ a^m .iij. s̄ .iiij. đ . eod̄
řio . De octauo . Gwely sunt Daudid Coyḡ Daudid ap Zosseth̄ .
Cadogañ ap Dđ . ⁊ descendentes ab eisđ redd̄ dno p̄ annū
iij. s̄ .iiij. đ . eod̄ řio . Et om̄es p̄d̄ci tenent p̄ antiquam
tenurā vidz p̄ Ach ⁊ Edrid̄.

Sm^a—xxvj. s̄ .viiij. đ.

Seruič.

Et om̄es p̄d̄ci dabūt p̄ hietř .vij. s̄ .vj. đ . Et dabūt p̄
leyrwiř .ij. s̄ . Et quolz iij^o anno p̄ cōmorth̄ in křn̄ Maii .viiij.
vacē . Et sic diuidendo quolz .iij^o anno est valor dno .xvij. s̄
.ix. đ . Et dabūt pannağ viz ubi vij porci v̄l p̄tres fūint .j.
Et si paučores n̄t . Ita qđ dñs porcoz eligat .ij. de uniūso ⁊
dñs funu řciū Et cariare dent grossū m̄m̄ qđ t^{hi} non
potest p̄ .j. equū de foresta de Atp usq̄ Manliū de Landogy
p̄ quinq̄ domibz ibid̄ faciend̄ viz aula Cama dñi Coquina
stablo ⁊ granğ sumptibz suis Et cariare dent gross̄ m̄m̄ p̄
molend̄ quociens opus fūit . Et emendare fossam eiusđ Et
molares eiusđ cariare sumptibz eoř . Et fač secř ad molend̄
Et dicūt qđ heredes cui^olīt compelli dent ad recipiend̄
heditař post mortem pent̄ faciend̄ inde řuič debiř ⁊ consueř .
Et duče dent prison̄es apud villa¹ de Landewy Et de villa usq̄
Lawhad quociens opus fūit sūptibz suis Et fač secř Cuř de
.iij. sept̄ in .iij. sept̄ . Et est cōe añciament̄ eoř .vij. s̄ .vj. đ .
Et in Nund̄ ibid̄ fač clausurā modo ⁊ locis consueř cū quinq̄
villis sequen̄ sūptibz suis . Et om̄es tenentes liboř de Car-
diganshire solue dent tholloñ de rebz ⁊ ařalibz vend̄ ⁊ empř .
Et valent dicř řuič ⁊ cons̄ p̄ estimacōem

Sm^a—

• • •

¹ So in the MS.

Añcia-
mēt vij. s̄
.vj. đ

Extent of St. David's, 1326.

Carthely.

It̄ dicunt q̄d pl̄it̄ ⁊ p̄quis ībm valent p̄ annū .iij. s̄.

APP. C.

It̄ dicūt q̄d est ībm .j. lectus qui vocat̄r . Gwely . de quo sūt Ieuⁿ Vaghan ap Ieuⁿ Wyth Lewel ap Gurgeñ . Gruff Hageŕ ⁊ descendēnt̄ ab eis̄d redd̄ dno p̄ annū .vj. s̄ .viiij. d̄ . ad fm̄ sc̄i Mich̄.

A.D.
1326.
[Fol. 37.]
p̄licua.
Libi.

Sm^a—

Et om̄es p̄d̄ci dabūt unā vaccā quolz .iij. anno in kl̄n Maii p̄ Cōmorth̄ . Et val; porcō cuiusl̄it̄ anni .ij. s̄ .ij. d̄ . Et facient oīa s̄uič ⁊ cons̄ ut d̄ci tenentes de p̄ria de Landewybreny.

Seruič.

Llannon.

Eynon ap Wylm . Cadogañ ap Ieuⁿ ⁊ Ieuⁿ ap Howel . iurati ibid̄ dicunt p̄ sac̄rm̄ eoꝝ q̄d pl̄it̄ ⁊ p̄quis Cuŕ ībm transeūt cū Cuŕ de Landewy Aberarth̄ . It̄ dicūt q̄d est ībm unus lectus qui dicit̄r Gwely de quo sunt d̄ci iurač cū sequela ⁊ descendēnt̄ ab eis̄d redd̄ dno p̄ annū .vj. s̄ .viiij. d̄ ad fm̄ sc̄i Mich̄.

[Fol. 38.]

Libi.
Infra parochiam de Llansanfrede.¹

Sm^a—

Et om̄es p̄d̄ci dabūt quolz .iij^o. anno in kl̄n Maii unā vacē p̄ cōmorth̄ . Et val; porcio cui^ol̄it̄ anni .ij. s̄ .ij. d̄ . Et fač om̄ia s̄uič ⁊ consuetud̄ ut p̄d̄ci tenentes de Landewybreny.

Seruič.

Sm^a—

Bangor.

It̄ dicūt q̄d sunt ībm .iiij^o. lecti de quib; p̄mus vocat̄r . Gwely Euewris de quo sunt tenenč Lewel Capitus Gruff ap Ieuⁿ ⁊ eoꝝ cōporc̄ . Et redd̄ dno p̄ a^m .v. s̄ ad fm̄ sc̄i Mich̄ . Et sc̄dus lectus voŕ . Gwely Oyron̄ . redewyth̄ de quo sunt tenentes Yweryth̄ fit Gronou Ieuⁿ ap Ricard̄ . Res ap Gŕ ⁊ eoꝝ comporc̄ . Et redd̄ dno p̄ annū .v. s̄ eod̄ t̄ . Et .iij^o. lect^o

[Fol. 39.]

Tenenč ībm.

¹ In a later hand.

Extent of St. David's, 1326.

APP. C. vo^r . Oyroñ cuelyn de quo sūt tenentes Gruff ap Res . Ieuⁿ
ap Adafe 7 eoꝝ comporc̃ . Et redd̃ dno p a^m .v. s̃ eodm 7mino.
A.D. 1326. Sma .xx. s̃.
[Fol. 54. * * *
Libi.

Archnatus Brechoñ . Glastoñi.

Iñm dicūt qđ sunt ibm .iiij. lecti qui vulgo vocant^r Gwele .
De p^o Gwele est stipes Cregel 7 descendentes ab eod redd̃ dno
p a^m .iiij. s̃ . ad fm s̃ci Mich . Et de s̃cdo lecto est stipes
Kenylyllyn 7 descend̃ ab eod redd̃ dno p annū .iiij. s̃ eod 7io .
Et de .iiij. lecto Kywryd̃ est stipes 7 descend̃ ab eod redd̃ dno
p a^m .iiij. s̃ . eod 7io.

Sm —xij. s̃.

APPENDIX D.

INQUISITION CONCERNING THE SEIZURE BY
PRINCE LLEWELYN OF LANDS HELD IN DOWER
BY A WIDOW, AND CHARTERS OF GRIFFIN,
SON OF MADOC, LORD OF BROMFELD, GRANT-
ING THE VILLÆ OF HENGEMERE, LANER-
PANNA, AND CNOLTON, AND THE MANOR OF
EYTUNE, IN MAELOR SEYSNEK, TO EMMA, HIS
WIFE, FOR HER LIFE; AND CONFIRMATION
BY HIS SONS MADOC, LLYWELYN, OWEN, AND
GRIFFIN, A.D. 1270.

*Chancery Inquisition post Mortem, 5 Edw. I., No. 78,
Public Record Office.*

Edwardus Dei gr̃a Rex Angl̃ Dñs Hibñ ⁊ Dux Aquit̃
dil̃co ⁊ fideli suo Guncelino de Batelesm̃e Iustic̃ suo Cest̃r
salutem . Monstravit nob̃ Emma que fuit vx̃ Griffini fit
Madocii q̃d cum ip̃a tenuisset Maneria de Ouertoñ ⁊ Etoñ cum
ptiñ ⁊ quasdam t̃ras ⁊ teñ in Maylor Sesnek̃ de dono pd̃ci
Griffini q̃ndam viri sui Habend̃ ad totam vitam eiusdem
Emme et ip̃a in pacifica seisina Mañioz̃ t̃raz ⁊ teñ pd̃coz̃
semp̃ hactenus sc̃dm̃ c̃suetudinē pciū illaz̃ extit̃it Balti ñri de
Brumeffeud ip̃am a seisina sua Mañioz̃ t̃raz ⁊ teñ illoz̃ eiecerunt
et ea ei adhuc detinent in ip̃ius Emme dāpnū nō modicum ⁊
g̃uamen Nos igit̃ sup̃ p̃missis c̃tiorari volentes, vob̃ mandam̃
q̃d p̃ sac̃m̃ p̃boz̃ ⁊ leḡ hōiñm̃ de p̃tib; de Brumeffeud p̃ quos
rei veritas melius sciri pot̃it diligent̃ inquiratis, quis Mañia
illa t̃ras ⁊ teñ p̃fate Emme contulit, et si ei collata f̃uint
tenenda ad t̃minū vite p̃ feoffamentum p̃fati Griffini ūl in
dotē et si ad t̃minū vite qualit̃ ⁊ quomodo ⁊ si in dotem

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A. D.
1270.
(m. 1.)

APP. D qualit̃ ⁊ quomodo et si p̃ baltos ñros ũl alios eiecta fũit a
 A.D. 1270. seisina sua p̃dca et si p̃ baltos ñros qualit̃ ⁊ qua de causa . et
 si p̃ alios p̃ quos ⁊ qualit̃ ⁊ qua de causa Et inquisicōem inde
 distincte ⁊ apte fcam sub sigillo ṽro ⁊ sigill̃ eoz̃ p̃ quos fca
 fũit nob̃ sine dilōe mittatis ⁊ hoc b̃re T̃ me ip̃o ap̃d Wygor̃n
 vj die Jul̃ anno r̃ ñ q̃nto.

(m. 2.) Inquis̃ fca p̃ Guncelinũ de Badelesm̃e Iustiç Cest̃r die
 Martis px^a ante festum sc̃e Margarete anno r̃ r̃ È. q̃nto ap̃d
 Fardoñ sc̃dm tenorē b̃ris d̃ni Reġ sibi directi p̃ subsc̃ptos
 videlicet Houel ab Lewelyn . Ingnon fit Lewelyñ . Yoruerth̃
 fit Kenewrik̃ . Joruerth̃ fit Griffuñ . Houa fit Phi . Maddok̃
 fit Houel . Houa Waghan . Maddok̃ Waghan . Kenewrik̃
 fr̃em eius . Kenewrik̃ fit Yonas . Houen fr̃em eius . Howeyn
 fit Phi . Blethin Wick̃ . Blethin fit Maddoci . Gronou fit
 Ythel . Kenewrik̃ fit Lewelyn . Kenewrik̃ fit Griffuñ ⁊
 Geruasium fit Eyner . Juratos . qui dicũt sup̃ sac̃rũ suũ q̃d
 Griffinus de Brumfeld quando Emmam fit Heñr de Aldetheliġ
 duxit in ṽxm dedit eidē Emme Mañiũ de Oũtoñ ⁊ Malor
 Saysnek̃ cũ om̃ibz̃ p̃tiñ ad t̃minũ vite sue ⁊ eadem Emma p̃
 balliuũ suũ Juř omnia expleť d̃ci Mañii cep̃ ad opus suũ pp̃um
 toto t̃pe vite d̃ci Griffini viri sui . Requisiti : ' si illud Mañiũ
 cũ Malor Saysnek̃ collatũ fuit eidē nõie feofamenti ṽl dotis .
 dicũt q̃d p̃ feoffamentũ d̃ci Griffini ⁊ p̃ cartam suam quam
 porexit ibidem . Requisiti : ' q̃aliť ⁊ quomodo dca Emma venit
 ad mañiũ de [E]yton dicũt q̃d d̃cm Mañiũ fuit eschaef̃ d̃ci
 Griffini p̃ mortē Howel̃ fr̃is eius . ⁊ postq̃am idem Griffinus inde
 h̃uit bonam ⁊ pacificā seis̃ [⁊] Mañium p̃dcm dedit d̃ce
 Emme ṽx sue . Requisiti . si nõie dotis ṽl feoffamenti . dicũt q̃d
 p̃ feoffamentũ ⁊ p̃ quandā cartā q̃am porrexit ibid̃ que illud
 idē testat̃ Simul cũ cōfirmacōe heređ d̃ci Griffini q̃am eidē
 Emme fecerũt post mortē d̃ci Griffini ⁊ cũ cōfirmacōe Lewelini
 tunc p̃ncipis Walt̃ que om̃es donacōes gfirmavit . Requis̃ : ' q̃aliť
 ⁊ q̃modo . dicũt q̃d csuetudo Walt̃ est q̃d vnusq̃sq̃ Walicus
 ad voluntatē suā dare potest ṽx sue terras ⁊ ten sua ante spon-
 salia ṽl post put sibi cederit volũtati . Requisiti : ' si p̃ baltos d̃ni

Inquisition and Charters, A.D. 1270.

Regē dca Emma eiecta fuit de ȝris 7 teñ p̃d̃cis ṽl p̃ alios :
Dicūt q̃d post mortē dci Griffini eadē Emma stetit in seis de
om̃ib; ȝris 7 teñ p̃d̃cis usq; Guerram inceptam in ȝ Angt̃ 7 Walt
7 extunc eo q̃d dca Emma fuit ad fidē d̃ni Regē in Angt̃ d̃cus
Lewelinus ipsam de om̃ib; ȝris 7 teñ p̃d̃cis eiecit 7 d̃cas ȝras
7 teñ reddidit Madoco fit Griffini. Dicūt t̃ q̃d consuetudo
Wallie tat̃ q̃d quocienscūq; aliquis p̃ timore guerre ṽl alia
oc̃cōne reliquerit ȝram suā 7 recesserit de Wallia ad alias ptes
bene licebit d̃no ȝram illā seysire tāq; escaetā suam 7 face
inde voluntatē suam.

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[*Endorsed*]

dedit x. s̃. redditus de Maylor Seysnek 7 ptē
dnicaꝝ de Oūtoñ sciūt gangiam in bosco 7 assarē
que eadē Emma assartavit 7 piscarē 7 Molend.

Expectet reditū regis a Wallia.

Sciant presentes 7 fut̃i q̃d ego Griffinus fit Madoci d̃ns (m. 3.)
de Bromfeld assensu 7 cōsensu hered̃ meoꝝ dedi 7 cōcessi 7 hac
presenti carta mea cōfirmaui d̃ne Emme vxōr̃ mee legitime filie
d̃ni Henr̃ de Audidele totam pat̃iam que vocat̃ Maylorseysnec
quoad uixerit videt̃ Mañium de Oūtoñ cū Molend 7 Gurgite
7 om̃ib; aliis ptiñ suis, villam de Hengeñe cū suis ptiñ . Villam
de Lanerpanna cū suis ptiñ . Cnoltoñ cū suis ptiñ 7 om̃es villas
que infra limites p̃d̃cē pat̃ie de Mailorseysnec cōtinent̃ put
ego melius 7 liberiꝝ d̃cam pat̃iam hui 7 dare potui . ita tamen
q̃d nō possit d̃cam pat̃iam ūl aliq; ptē eiusdē dare vendere ūl
inuadiare ūl aliquo modo alienare . set post obitū illiꝝ p̃d̃ca
pat̃ia ad me ūl hered̃ meos reūtet . Et q̃d dca ȝra a d̃no Walt
nō subt̃hat̃ . Et ut hec mea donaō 7 cōcessio quoad uixerit
rata 7 stabit̃ p̃maneat p̃sens sc̃ptū sigilli mei inpressione
robborauī.

Hiis testib; d̃no Aniano Ep̃o de S̃co Asaf . d̃no Yarwarth
abbe de Valle crucis . Madoco . Leulino . Oweno . Griffino .
filiis meis . D̃no Dauid̃ decano de Bromfeld . Nenneau fit

Inquisition and Charters, A.D. 1270.

APP. D. Ener . Riric fit Ener . Griffry fit Ener . Yeua Vawan . Gorono fit Hithel . Bledint fit Yarwarth ⁊ aliis.

A.D.
1270.
(m. 4.)

Sciant p̄sentes ⁊ futuri q̄ ego Griffinus filius Madoci dñs de Bromfeld assensu ⁊ consensu hēdū meoz dedi concessi ⁊ hac p̄senti carta mea conf̄maui dñe Emme uxori mee legitime filie dñi Hen̄ de Aldedeleḡ totū Mañiū meū de Eytune in Malauor Kemeraec cū om̄ib; p̄tiñ suis infra villā ⁊ ext^a in dominiis in boscis in pcis in campis in planis in p̄atis in pascuis in pasturis in viis in semitis aq̄s stagnis viuariis gurgitib; piscariis Molendinis ⁊ in om̄ib; lib̄tatib; ⁊ aisia-mentis quas hui ūl h[ere] potui ⁊ in om̄ib; aliis p̄tiñ suis p̄dco Mañio sp̄tantib; vna cū q̄adā Terra que jacet infra clausū pci de Eytune q̄am dñs Howelus pie memorie emit de om̄ib; hēdib; de Herbystoke Reddēdo eisdem annuatim xij galones ceruis ūl p̄ciū eazdē ad fest̄ S̄ci Michis vna cū quadā p̄ticula alia t̄re q̄ Jacet in p̄co p̄dco q̄am hēdes de Erbystoke spontanea eoz volūtate tadiderūt Mⁱ . H̄ndū ⁊ Tenend̄ de Me ⁊ hēdib; meis, sⁱ in tota vita sua adeo lib̄o ⁊ Integro sicuti ego umq̄am lib̄ius ⁊ plenius illud hui ūl h̄re potui Ita tamen q̄d post decessū p̄dce dñe Emme reūtāt̄ p̄dcm̄ Mañiū cū om̄ib; p̄tiñ suis [mihi] ⁊ hered̄ meis Reddendo inde annuatī Mⁱ ⁊ hēdib; meis ip̄a unū par alba; cyroteca; de p̄co uni^o dena; ad fest̄ S̄ci Michis p̄ om̄i s̄uičo s̄clari exac̄cōne ⁊ demanda . Ego ūo dñs Griffinus ⁊ h̄edēs mei p̄dcm̄ Mañiū cū om̄ib; p̄tiñ suis sicut p̄dcm̄ est p̄dce dñe Emme q̄amdiu vixit cont̄a om̄s hoīes Warantizabim^o ⁊ defendem^o . In cui^o rei testimoñ huic sc̄lpto sigillū meū apposui.

Hiis testib; fr̄e Aniano tūc Ep̄o de S̄co Assaph̄ . fr̄e Geruasio tūc Abbe de Valle Crucis . Madoco . Lewelino . Oweyno . Griffino filiis meis . Dauid̄ tūc Decano de Bromfeld̄ . Juna fit Ahur . Ahur fit Iunaf . Huna fit Loreuret . Greno fit Ioreuert . Lewelino fit Eyner . Iuna Vauehan . Nennio fit Ener . Ithenanet fit Dauid̄ ⁊ aliis.

[Endorsed] Emma filia Griff ap Madoc.

R̄ in^o Inquis de A^o . vj^o Aui.

Inquisition and Charters, A.D. 1270.

Sciant p̄sentes ⁊ futuri q̄d nos Madocus Leuuelin^o Owen^o Griffinus filii Griffini d̄ni de Bromfeld concessim^o ⁊ hac p̄senti carta n̄ra cōf^omauim^o dne Emme matⁱ n̄re q^oad uix̄it om̄s t̄ras ⁊ om̄ia tenementa que d̄ns Griffin^o p̄r n̄r in vita sua eidē dedit ⁊ cōcessit Videlz; patⁱam de Mailor Saisenecc cū suis p̄tiñ Mañiū de Oūtoñ cū Molendino ⁊ gurgite ⁊ om̄ib; aliis p̄tiñ . Villam de Hagneñe cū suis p̄tiñ . Lannerpanna cū suis p̄tiñ Coltoñ cū suis p̄tiñ ⁊ om̄s villas q̄ inf^a limites patⁱe de Mailor Saisenecc cōtinent^r . Mañiū de Eyton in Mailor Kemerac cū Molendino ⁊ p̄co ⁊ om̄ib; aliis p̄tiñ Et duab; p̄ticulis t̄re in d̄co p̄co contentis quaz unā emit domin^o Houuelus filius Madoci de om̄ib; h̄edib; de Herbestoc. Reddendo eisdem annuatim xij galones Ceruisie ūl p̄ciū eazdem ad fest̄ s̄ci Michis Aliā ūo p̄tiçlam tradiderūt pred̄ci h̄edes de Herbestoc sponte sua d̄no G . p̄ri n̄ro Villā de Lanarmon cū suis p̄tiñ in Kenlleitoñ una cū t̄ris illis q^{as} d̄na Ysota auia n̄ra ex consensu d̄ni Madoci aui n̄ri ⁊ d̄ni G . p̄ris n̄ri emit de Cadegon ⁊ Ririt ⁊ Einon filiis Doyoc que vocant^r Lloytteir ⁊ p̄stimand̄ . H̄nda ⁊ tenenda om̄ia p̄d̄ca tenementa cū suis p̄tiñ de nob̄ ⁊ h̄edib; n̄ris q^oad uix̄it put libius ⁊ melius çtinent^r in cartis eidē a p̄d̄co G . p̄re n̄ro cōfectis . Et ut h̄ n̄ra cōcessio ⁊ p̄senti carte n̄re conf^omaçco q^oad uix̄it rata p̄maneat p̄sentē cartā sigillis n̄ris roborauim^o .

Hiis testib; d̄no Aniano Ēpo de S̄co Asaf . David̄ decano de Bromfeld̄ . F̄re Kenewrike Priore de Buthlan . d̄no Geruasio Ab̄be de Valle Crucis . Nenneau fit Ener . Baric fit Ener . Yaruorth uoyl fit Yaruorth uauhan . Madoco uauhan fit Madoci fit Oweyn . Blethint fit Yaruorth . Huna fit Yaruorth . Madoco fit Yeinaf . Eynon fit Lewelini . Gorono fit yaruorth . Lewelino fit Ener . Howelo fit David̄ . Yena fit Auñ . Auñ fit Yeina . Meuric Vauhan . Ithel fit Gorono . Yaruorth fit Wyon . Yena Vauhan ⁊ aliis . Daç Dynasbrin in castino bi Thoñ Apli Anno d̄ni M^o cc^o lxx^o .

APP. D.

A.D.
1270.

(m. 5.)

APPENDIX E.

ENFRANCHISEMENT OF A GWELY OF NATIVI HOLDING IN TREFGIFRIF IN THE VILLA OF BRYNGWYN, A.D. 1355.

APP. E

A.D.
1355.

Hec indentura facta inter Venerabilem Patrem dominum Iohannem Dei gratia Assaviensem Episcopum Decanum et Capitulum Assavenses ex una parte, et proprietarios et coheredes illius lecti vocati Gwely Gwarthhoet in villa de Bryngwynes . . . ex altera testatur Quod cum predicti proprietarii et coheredes semper ante hec tempora nativi vocati fuerunt et eorum terras et tenementa ibidem sub conditione trefgyrif tenuerunt, predictus venerabilis Pater Decanus et capitulum pro se et successoribus suis ad supplicationem predictorum proprietariorum et coheredum ipsos et heredes suos et terras et tenementa ipsorum a conditione illa de cetero liberaverunt . et exoneraverunt in perpetuum et illos ejusdem conditionis sicuti et proprietarii [et coheredes] illius Lecti vocati Gwely Ithelwr in eadem villa existentis in omnibus fecerunt, ita quod predicti proprietarii et coheredes predicti lecti vocati Gwely Gwarthhoet et heredes sui de cetero in perpetuum solvant domino . . . marcas annui redditus in festo Apostolorum Philipi et Iacobi pro hac concessione habenda ubi antea quinque solidos hujus redditus in festo predicto solvere consueverunt In cujus rei testationem predictae partes huic indenture alternatim sigilla sua apposuerunt His testibus Roberto ap Gruffud . tunc Ragloto domini Episcopi . Lew . . . ap Madoc Loyt . tunc yconomus ejusdem . Eden Moel ap Bleth Duy . tunc Ringildo ibidem . Eynon ap Ken ap Bleth . Lewarch ap Eign . Heilyn ap Bleth ap Grono et domino Ithel Duy ap David ap Lewarch et aliis multis . Datum apud Sanctum Assaphum die dominica proxima post festum Sancti Michaelis Archangeli anno Domini millesimo tricentesimo quinquegessimo quinto [1355].

APPENDIX F.*

EXCHEQUER K. R. EXTENTS. ROLL 51.

Public Record Office.

Inquisiço capta ap̄d Lampadaĩ die Ven̄is p̄x ante fm
Natiuitatē bte Marie Anno Regn̄ Regē Edwardi Ticesimo
q̄rto coram Johe Skydemor Cons̄i castri de Lampadaĩ ⁊
Mauriço de Nouo casto p̄ dnos Johe de Foxeley ⁊ Thoĩ de
Grauntebrygḡ p̄ncipales auditores compotoz de tr̄is dñi
p̄ncip̄ tociº Walte sp̄atr̄ assignat̄ ad inquirend̄ sup̄ diuisis
callumpn̄ tangentibz; com̄p̄ Henř Le Yonḡ custod̄ mortue
garnist̄e casti p̄dci de tempe dñi T̄ de Miltoĩ quondam
camaĩ West Walte que quidm̄ callumpnie inferiº patebunt p̄
responsiones iuratoz vidz; p̄ Wilłm cam Wilłm Levonner
Walłm Wyith Daudid ab Walł Daudid ygruge Walł ab
Daudid burgenš ville de Lampadaĩ Wilłm plom̄m̄ Johe de
la Hey Janitorē Riçm̄ de Lanley Sampson clericum Robt̄um
le Marchal ⁊ Wilłm Hod existentes in garnist̄a casti p̄dci
Juratos Qui dicunt p̄ sacramentũ suũ qđ dcs Henricº on̄at se
minº q̄m debet in compoto suo de xx den̄ de p̄ço cuiºl;
q̄r̄ti de xvij q̄r̄ f̄ri in vendiçone computatē Et de iiij^{xx} xvj
q̄r̄ f̄ri com̄p̄ in corrupçõe ⁊ consumpçõe v̄miũ vendidit seu
vendere potuit ad cōmodũ dñi xvj q̄r̄ f̄ri p̄c̄ cuiºl; q̄r̄ iiij. s.
Et hoc p̄q̄a habuit in p̄cept̄ illud f̄rm̄ expoñe vendiçoi
Residuũ v̄o illiº f̄ri expendit̄ fuit p̄ parte in porç dñi pascend̄
⁊ p̄ parte alia p̄t̄um fuit in maĩ It̄m dicũt qđ idm̄ H. on̄at
se minº de viij. d. de p̄ço cuiºl; q̄r̄ de x q̄r̄ fab̄ com̄p̄ in
vend̄ Et de xix q̄r̄ fab̄ de quibz; nō fit mençõ in libaçõe

APP. F.
(m. 1.)

* The grammatical errors are so numerous in the original that the transcriber has left many unnoticed.

APP. F. sua. Vendidit vj q^{ar}rē p̄c̄ cui^ol; iij. s. iij. d. Et alia vj q^{ar}rē vend p̄c̄ cui^ol; q^{ar}rē ij. s. iij. d. Residuū expend in porel dñi pascend Iŕm dñt q̄d idm H. concessit hōib; prie xxvj q^{ar}rē fař auen que computant^r in vendicōe v; q̄dl; q^{ar}rē p ij s.

p pilkorñ Ita q̄d respondent sⁱ ^{de} j q^{ar}rē pilkorñ nouo p j q^{ar}rē fař antiq̄ que adhuc remanent in castro licet in comp̄ suo computent^r in vendicōe Et de aliis xxxiiij q^{ar}rē fař vend x q^{ar}rē p̄c̄o cui^ol; q^{ar}rē iij. s. Residuū illi^o fař piecit in mař vt credunt Dicūt t̄ ^{q̄d} de braš cap̄ t̄ de braš curš nō possunt dre aliud q^{am} in comp̄ d̄ci H. continet^r Dñt t̄ q̄d p̄d̄cs H.

vend ^{xx} iijviiij q^{ar}rē auenaz minuť p̄c̄o cui^ol; q^{ar}rē x. d. Et ip̄e idm recep̄ p̄ciū eořdm licet contineat^r in comp̄ suo q̄d dñs Thom̄ de Miltoñ debuisset recepisse. Iŕm dñt q̄d de vij dot vini computel in abicōne ext^a muros idm H. vend j dot in tabnando v; lageñ p ij. d. Et vend alia iij dot Rogo le caremp̄l in grosso p l. s. p̄sentib; . . Const t̄ quib;dam aliis burgenš ville vnde idm . . const fecit talť cont^a d̄cm Rogm de sumā p̄d̄ca t̄ eam t^adidit d̄co Henř noie ip̄i^o Rogi Set d̄cs Rogs illud vinū nō quesuit in cast^o que fuit causa ignorant iurati sup^ad̄ci Residuū vini ei^otū fuit vt computatur Iŕm dñt q̄d idm H. vt credunt bñ computauit dimid dot melt in p̄rificacōne seu in em̄dacōe ei^odm Set vend viij dot melt p̄c̄o cui^ol; dot v. Marč t̄ dī Et alia t^a dot remañt in cast^o vt in comp̄ continet^r. Iŕm dñt q̄d idm H. oñat se min^o j dot sat q^{am} debet. Iŕm dicūt q̄d oñat se min^o q^a debet de iij. d. de p̄c̄o cui^ol; carcos boū de lxx carcos in comp̄ suo venditel Dñt t̄ q̄d illa lxx carcos boū fueř sic vendita remansūt de instauro empto tempe Robti de Tybotot Dñt t̄ q̄d de bacconib; t̄ allec̄ nō possunt aliud dice q^{am} q̄d continet^r in comp̄ p̄d̄ci Henř. Dicūt t̄ q̄d de D. duř piscib; cōputatel in comp̄ suo remañť corruptel q̄d idm H. vend quosdam nescit^r tñ ad q̄m nuñ. Requisit̄ de p̄c̄o venditoř dñt q̄d quidam

vendebant^r p j.đ. quidam p j deñ 7 ob 7 vt essent cti de nūo remanenciū fecunt eos nuñāñ 7 inuenūt iijc 7 nō plus Dnt 7 qđ de cepo ferñ plumb carbon Mañ ballistē baudr qar springat cacab pattell 7 Cilič ad torale nich possunt dre aliud qam qđ in comp pdci H. continet^r Hoc exceptē qđ lic; tūc ferrū remansit put comp^r in comp suo modo nō remañt nī ccxvij peč Dnt 7 qđ idm H. lib dno Thom de Miltoñ c. s. sū talit ut bñ sciūt Dnt 7 qđ id H. nullū mel emit put computat in empcoib p ipm; fcis tempe T. de Miltoñ nisi tamē illud qđ miscuit cū melle antiq^o 7 cū illo simul vendebatur 7 hoc apparet p comp suū q. nō oñat se in aliq^o loco illi^o comp de melle empto Dicūt 7 qđ nō emit pilkorñ n^c cariauit fab n^c vina nec sal tēpe dñi T. de Miltoñ si postea fecit dñs Wilts de Rogate qui nūc est camari^s poť testificañ In cui^s rei testiōm sigilla pdcoz iuratoz psenti inquisiçoi sunt appensa.

Extenta de Dyneur fca die dnica In vię anūciaçois be Mañ anno r r E. octauo Corā dno 7 Henr de Brañ p sacament subseptoż vid; Wilti Vouchan Henr ap Wronou Lewelin ap Kenewrec Griffit ap Owen Cradoc ap Eymer Cadugan ap Ioru^d Res ap Howel Morgan ap Eymer Wiltmi ap Wronou Daudid ap Alisaundre Ioru^d goch Madoc ap Res qui dicūt p sacament suū qđ est ibidm quoddam cast^m nō dū plene repatū qđ si modo debito deberet repari custaret ad minus cc. li.

(m. 2.)

Iīm dicūt qđ si puteus deberet fi ad aquam hndam inf^a castrū custaret ad minus xxx lib^{as}.

Iīm dicūt qđ sunt ibidm xxx ac^s Walenč in dnico quaz quil; ac^a val; p Anñ iij. đ. Sm^a x. s.

Iīm dicūt qđ suñ ibidm in dnico xvij ac^s Walenč qaz qlib; val; p anñ vj. đ. Sm^a ix. s.

Iīm dicūt qđ est ibidm vna ac^a p^{ti} 7 val; p anñ viij. đ.

Sm^a viij. đ.

Exchequer K. R. Extents, 1280-1306.

APP. F.

Iŕm dicūt qđ villa de Gleygon soluit de redd̄ asiso p̄ anñ
iiij. M^ar̄ vid; ad iiij ũminos anni p̄ eq^ali porcōe ad quēl;
ũminū Sm^a iiij. M^ar̄.

Iŕm dicūt qđ sunt ibi xiiij firmař qui tenēt j ac^am ũre ũ
val; p̄ anñ ij. s. ũ iiij. đ. Sm^a ij. s. ũ iiij. đ.

Iŕm dicūt qđ ptita ũ pquis h^oietta ũ lerewita valēt p̄ anñ
x. s. ũ iiij. đ. Sm^a x. s. ũ iiij. đ.

Iŕm dicūt qđ est ibi quoddam Molendinū aq^aticū ũ val; p̄
anñ ij s ũ iiij. đ. Sm^a ij. s. ũ iiij. đ.

Iŕm dicūt qđ lib^oe tenētes eiusđm Westua dabūt dno p̄
anñ lxxiiij busselt aueñ ũ valēt p̄ anñ vj. s. ũ j. đ.

Sm^a vj. s. ũ j. đ.

Sm^a iiij. fi. xv. s. ũ j. đ.

Extenta de Karekenin cū cōmoto de Diskenin

[Iskenin] coram p̄dc̄is p̄ s̄rm p̄dc̄oz Iuratoř.

qui dicūt p̄ s̄rm suū qđ est ibi quoddam cast^um.

Iŕm dicūt qđ sunt ibi viij acre ũre in đnico q^ař q̄lib; ac^a
valet p̄ anñ vj. đ. Sm^a iiij. s.

Iŕm dicūt qđ est iŕm quid comot^o que đr Diskenin ũ
cōtin; ix Westuas q^ař quel; Westua redd̄ p̄ anñ de redd̄ asis̄
iiij. M^ar̄ vid; ad iiij anni ũminos p̄ eq^ali porcōe ad quēl;
ũminū Sm^a xxiiij. fi.

Iŕm dicūt qđ vbi debent^r if^a đc̄m cōmoř ij. đ. redd̄
h̄ebit đns j cribram aueñ que cribra val; j. đ.

Sm^a xij. fi.

qđ đci Iurati nō dicūt cribra valeř in toto p̄ anñ ũ ũm
xxvj ũ viij. đ.

Iŕm dicūt qđ sunt ibidm xv tenentes qui redd̄ de redd̄
asiso vij. s. ũ debent nichomin^o custodire aũia đni de
cōsuetudie ũ val; illud ũiciū ij. s. ix. đ. p̄ anñ

Sm^a x. s. ũ ix. đ.

Iŕm dicūt qđ est ibi quodd̄ Molendinū aq^aticum ũ val; p̄
anñ xiiij. s. ũ iiij. đ. Sm^a xiiij. s. ũ iiij. đ.

Exchequer K. R. Extents, 1280-1306.

APP. F.

Iŕm dicūt qđ debent sustētaŕ ibid̄ ſuientes de Teylu
suŕpib; pat'e 7 val; illud ſuiciū p an̄ liij. s. 7 iiij. d.

Sm^a liij. s. 7 iiij. d.

Iŕm dicūt qđ pŕita 7 pquſiŕ ibid̄ valēt p an̄ iiij. fi.

Sm^a iiij. fi.

Iŕm dicūt qđ hietta 7 lerewita ibid̄m valēt p an̄ xx. s.

Sm^a xx. s.

Iŕm dicūt qđ quando dñs iret in aliq^a expediçõe heret
auxiliū de hōib; suis eiusd̄m cōmoŕ 7 valet illud auxiliū
p an̄ xl. s.

Sm^a xl. s.

Iŕm dicūt qđ est ibi quodd̄ p^atū magnū in Montana quod
cōtin; in se CCC acŕ 7 vocatŕ Bren aye qđ quid̄ p^atū nō
ponit^r ad aliquē valorē quia dicūt qđ nō inuenit^r aliquis in
pat'a qui fenū velud cōpare nec qui in dco p^ato aūia velud
ininstare [*sic*]

Item dicūt qđ est ibi qued̄ foresta que vocat^a Glinalan 7
val; pastura illius foreste p an̄ x. s.

Sm^a x. s.

Iŕm dicūt qđ pannağ eiusd̄ foreste val; p an̄ vj. s. 7 viij. d.

Sm^a vj. s. 7 viij. d.

Iŕm dicūt qđ est ibid̄ alia foresta que vocat^r Brenaye 7
val; pŕicuū eiusd̄ foreste in oib; exitib; p an̄ xx. s.

Sm^a xx. s.

Sm^a xlvij. [fi.] xvij. [s. 7 j]. d.

Memorand̄ qđ Res ap Mereduc tenet iij Westuas de ballia
dñi Pagani de Cadurciis teñ quousq; dñs Rex fac̄et eid̄ Reso
excambeū p ŕa de Dineuor 7 vocat^r ŕa illa Mainormeybon-
cesyl 7 extenditur ad xij M^arĉ p an̄ de redd̄ asio . pŕita 7
pquisita nō potuerūt extendere quia ŕa iacet inculta 7 q^asi
vacua.

Sm^a xij. M^arĉ

Mainor Meibon Scesyl.

Extenta de Cardigan fĉa coram dno Riço de Exoñ 7 (m. 3.)
Henŕ de Bray apd Cardigan die M^acuŕ in c^astino sĉi Gregoŕ

Exchequer K. R. Extents, 1280-1306.

APP. F.

anno r̄ r̄ E. octauo p̄ subscriptos Juratoř vidz Joh̄ Penkoyd
Wilfm̄ Penkoyd Joh̄m̄ fit̄ dd̄ Wal̄m̄ Longū dd̄ du Ad
Fader Liwelin Vouchan Kediur Seys Liwelin ap Res
Rob̄m̄ Walen̄s Iouan ap Ioru^d Griffit ap dun Qui dicūt
p̄ sac^amen^t suū qđ ađd Cardigan est Castrum in quo est bona
Turris.

Ifm̄ dicūt qđ sunt ibi in dnico ecc̄ t̄ xxx acr̄ p̄ min^o .c.
q^az̄ quilz̄ ac^a valet p̄ anū iiij. đ. Sm^a v. ti. x. s.

Ifm̄ dicūt qđ sunt ibi v ac^as p^ati q^az̄ quilz̄ valet p̄ anū
viii. đ. Sm^a iij. s. t̄ iiij. đ.

Ifm̄ dicūt qđ ẽ qued̄ ĩra qđ dr̄ Nettpole t̄ valz̄ p̄ anū ij. s.
Sm^a ij. s.

Ifm̄ dicūt qđ sunt ibid̄ silz̄ in d̄ca villa de Cardigan c̄ t̄
xxx burgađ p̄ min^o .c. quoz̄ quodl; redd̄ p̄ anū xij. s.

Sm^a vj. ti. x. s.

Ifm̄ dicūt qđ sunt ibid̄ qđ sunt ibi [*sic*] lx t̄ x chensarij
qui dicūt^r Burgen̄s de vento quoz̄ quilz̄ redd̄ p̄ anū xij. đ.

Sm^a lxx. s.

a { Ifm̄ dicūt qđ est ibi quedam ĩra in dnico que dr̄
Watshulle t̄ valz̄ p̄ anū xx. s. Sm^a xx. s.
Ifm̄ dicūt qđ est ibi quedam insula pasture in dnico cui^o
p̄ficuū valz̄ p̄ anū vj. s. t̄ viij. đ. Sm^a vj. s. t̄ viij. đ.

Ifm̄ dicūt qđ plita t̄ p̄quis Hundr̄ de ead̄m valz̄ p̄ anū
xxx. s. Sm^a xxx. s.

Ifm̄ dicūt qđ tolnetū M^ocati de ead̄ valz̄ p̄ anū xx. s.

Sm^a xx. s.

Ifm̄ dicūt qđ p̄ficuū nūdinađ valz̄ p̄ anū l. s. Sm^a l. s.

Ifm̄ dicūt qđ de q^alibz̄ nauī carcata de xxx doleis vini ad
min^o et int^ante portū de Cardigan ĩebit dñs de prisa sua duo
dolea vini p̄ xl. s. quā prisam nesciunt estimare.

Ifm̄ dicūt qđ dñs ĩebit de q^alibz̄ bracina cuisie inf^a
đctam villam de Cardigan xiiij lagen̄ cuisie p̄ vj. đ. t̄ valz̄
p̄ anū xv. s. Sm^a xv. s.

Exchequer K. R. Extents, 1280–1306.

APP. F.

Iŕm dicūt qđ sunt ibi t^{ia} Molend^a aquatica 7 val; p anñ
vj. fi. 7 xiiij. s. 7 iiij. đ. Sm^a vj. fi. 7 xiiij. s. 7 iiij. đ.

Iŕm dicūt qđ est ibid^e quedam piscar^e 7 valet p anñ v. s.
Sm^a v. s.

Iŕm dicūt qđ libi Walens^e reddunt p anñ xviiij. s. 7 vj. đ.
Sm^a xviiij. s. 7 vj. đ.

Iŕm dicūt qđ Prior de Cardigan ten; quand^e p^oticulā t^{re} 7
redd^e p anñ vj. đ. Sm^a vj. đ.

Iŕm dicūt qđ Rog^es de Mortuomari ten; j p^oticulam t^{re} 7
redd^e p anñ vj. đ. Sm^a vj. đ.

Iŕm dicūt qđ libi Walens^e reddūt p anñ sil; in festo a^op^olo^o
Phi 7 Jacobi iiij q^ar^e de aueñ p^ociū q^ar^e xij. đ. Sm^a iiij. s.

Iŕm dicūt qđ p^odcⁱ Walens^e redd^e p anñ ij. vaccas sil; in
festo p^odc^oo^o Phi 7 Jacobi p^ociū vac^e vij. s. Sm^a xiiij. s.

Iŕm dicūt qđ p^ohita 7 p^oquis comitat^o de Cardigan val^et p
anñ iiij. fi. Sm^a iiij. fi.

Iŕm dicūt qđ Panna^og^e ibid^e val; p anñ xij. đ.
Sm^a xij. đ.

Iŕm dicūt qđ libi tenētes debēt face^{re} sectam ad comitatū
de Cardigan de Mense ad mēsa.

Iŕm dicūt qđ quando bal^e de Cardigan deb; ire in ex^ocitū
tūc đđ fit ad Wladusi fit Leuwerch Joh^e fit Worgennu
debent cariare victū i^op^oius equos si huerint.

Liwelinus fit p^otin deb; vigilare dām dū fuit in ex^ocitū
a^op^od Cardigan.

Iŕm dicūt qđ dñs hebit wreccū maris inf^a lib^otatem suam
Ita tamē qđ si inueniatur sup^o t^oram alicui^o libi tenentis d^oci
dñi 7 valeat plusq^am v sol^e dñs hebit d^ocm wrec 7 dabit
libe tenēti v. s. Sm^a xxxv. fi. xiiij. s. 7 x. đ.

Extenta de Kern^ondin coram dño Ri^oco de Exon^e 7 Hen^or
de Bray a^op^od Kern^ondin die Luñ px^a añ festū anūcia^ocōis
be Marie anno r̄ r̄ E. Octauo p sac^amen^ot^o sup^asc^opt^oo^o Meylir
Vauchan Ri^ocus le chapman Smoñ de de Bedeford Nic^ob

APP. F. King Thoñ le clerke Thoñ Win^l Nich Sinund Res
Kreg Wal^l Iuueñ Thoñ Bulpen Ioh Luring Mau^r
Bernard Qui dicūt qđ est ibi qđdam cast^{um} in quo est
qued bona [] ex v puis turribz cōstructa.

I^m dicūt qđ sunt ibi xx ac^r t^re in đnico que t^ra vocat^r
Archidiaconi q^az quelz ac^r valet p anⁿ xij. đ. Sm^a xx. s.

I^m dicūt qđ sunt ibi xij ac^r t^re in đnico in quodam loco
qui đr Kildeuor quaz quelz ac^r valz p anⁿ viij. đ.

Sm^a viij. s.

I^m dicūt qđ sunt ibi lxxviij ac^r t^re in đnico quas
firmarij tenēt ad voluntatē đni t^r valz q^{lib}z ac^a p anⁿ viij. đ.

Sm^a lij. s.

I^m dicūt qđ sunt ibi p^ati in Redcors t^r v ac^r
p^ati in Dethoc q^a t^r valz p anⁿ iij. s. t^r iiij. đ.

. t^r iiij. đ.

I^m dicūt qđ sunt ibi ac^r p^ati vlt^a cewi ex
oppo^{ito} castri q^az quelz iij. s. t^r iiij. đ.

S t^r viij. đ.

I^m dicūt qđ burgenš p^lđce ville de Ker^mđin dant đno p
cōmuna p anⁿ x. s.

I^m dicūt qđ sunt in đca villa de Ker^mđin c. t^r lxix
burga^g p minus r^g valz p

I^m dicūt qđ sūt ibi iiij^{xx} t^r vj qui dicunt^r burgenš de
vento quoz q^{lib}z solu Sm^a

I^m dicūt qđ sunt ibi xxij chensa^r quoz quilz soluit p anⁿ
vj. đ. Sm^a xj. s.

I^m dicūt qđ sūt ibi curtilagia t^r valent p anⁿ v. s. t^r j. đ.
Sm^a v. s. t^r j. đ.

I^m dicūt qđ t^ra Riči Faucon valz p anⁿ ij. s.

Sm^a ij. s.

I^m dicūt qđ Thoñ Vollen tenet quand turrim t^r redd^t p
anⁿ iij. đ. Sm^a iij. đ.

I^m dicūt qđ p^lita t^r pquisit^r Hundredi de Ker^mđin valēt
p anⁿ lx. s. Sm^a lx. s.

Item dicūt qđ tolletū M^rcati ibidem valet p anñ viij. fi.
Sm^a viij. fi.

I^m dicūt qđ exit^o nūdinaꝝ valet p anñ v. fi. vj. s. ʒ viij. đ.
Sm^a v. fi. vj. s. ʒ viij. đ.

I^m dicūt qđ prisā vini ibidm valꝝ p anñ C. s. Sm^a C. s.

I^m dicūt qđ dñs h̄t iij ptes Molendinū qđ vocat^r
Cewismulle ʒ valet p anñ xxx. s. Sm^a xxx. s.

I^m dicūt qđ sunt ibi vj gurgites in aq^a de tewi ʒ valēt
cū piscar^r p anñ lx. s. Sm^a lx. s.

I^m dicūt qđ est ibi quedam piscar^r ex superiori pte pontis
ʒ valet p anñ viij. s. Sm^a viij. s.

I^m dicūt qđ Tho^m Bolpen redd^t p quod p^oto a^pd Redcors
dī fi pipis p̄ciū iiij. đ. Sm^a iiij. đ.

I^m dicūt qđ Johⁿ Luring^g redd^t p quod p^oto in loco p̄d̄co p
anñ dī li^b pipis p̄ciū iiij. đ. Sm^a iiij. đ.

I^m dicūt qđ Idm Johⁿ redd^t p vno Mesua^g ʒ vna ac^a p^oti
vnā li^b simini p̄ciū j. đ. Sm^a j. đ.

I^m dicūt qđ P^hs Kist redd^t p anñ p q^adam t^ra q̄ vocat^r
Leylond j lib^a simini p̄ciū j. đ. Sm^a j. đ.

I^m M^r qđ t^rcia ps cui^odam molendi quod vocat^r
Dāmmyle aleniata fuit tēpe dñi Edmūdi q̄ quid^o ps valēt p
anñ j M^arcam ʒ incartata fuit domini¹ hospitat^r de Flebech
[Slebech] p dñm Edmūdum post vltimā extentam.

Adhuc de extenta de Kerm̄din.

(m. 3.
dors.)

Jura^r dicūt qđ est ibi forinseca t^ra ext^a villā que quid^o t^ra
dr Redraw ʒ clodor Kediur ʒ illā t^ra tenēt li^bi Wallens ʒ
reddūt p ead^o p anñ vij. s. iiij. đ. ʒ ʒ. ʒ faciūt sectam ad
comitatū. Sm^a vij. s. iiij. đ. ʒ ʒ.

Et sciend^o qđ tenentes p̄d̄cam t^ram de Raderau ʒ ce^la
dant p releuijs ij. s. ʒ p seisina t^re h̄nda ij. s.

I^m dicūt qđ Walens Heluet de pte dñi Re^g de Derlis
ʒ Widigada dant dno p anñ xvij aūia dīdm aūiū ʒ t^rciam pte

¹ Sic, for domui.

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vni^o auer^o p̄ciū cuiusl; auerij v. s. ⁊ licitū est dno cape deñ
uel aūia p voluntate sua. Sm^a iiij. ti. ix. s. ij. d.

Iīm dicūt qđ releuia Walens ibidm valent p anñ xl. s.

Sm^a xl. s.

Iīm dicūt qđ plita ⁊ pquis comitat^o tam Anglicoꝝ q^am
Walenciū valēt p anñ xj. ti. Sm^a xj. ti.

Iīm dicūt qđ cū dñs volūit Walens cariabūt mēmiū de
bosco usq; cast^m de Kerm̄din.

Sm^a lxxviiij. ti. v. s. iiij. d. ⁊ 6.

Extenta t̄raz West Wallie.

Cōmot^o de Meuenth.

(m. 4.)

Jura^t d̄ci Cōmo^t sil; Griffit Crau Ieuan Meylir Owen
ap Griffit Reš ap Grifit goch Madoc Voil ap Griffit ap
Madoc Howel ap Willi Griffit ap Wilm Griffit goch ap
Lewelin Iouan ap Ener Iouā ap Griffit ap Iouan Madoc
Vauchan Griffit ap Madoc dicūt p sc̄m suū qđ dñs Rex h̄t
ibidm in d̄nico j d̄i Rantir que vocat^r Geylbach Gorbly
que extenditur p anñ ad xiiij. s. iiij. d.

Iīm h̄t in d̄nico ibid^m quand^m p̄ticulam t̄re que vocat^r
Treuenant ⁊ Treuedin ⁊ estimatur p anñ vij. s. ⁊ x. d.

Iīm dicūt qđ dñs h̄t in d̄co Cōmoto quand^m aliam p̄ticulam
t̄re que vocat^r Trefonion ⁊ extendit^r p anñ ad v. s.

Dicūt ecciam qđ dñs h̄t ibid^m in d̄nico quond^m t̄ram que
vocat^r Roysmayde q̄ extenditur p anñ viij. s. ⁊ iiij. d.

Sm^a exten^t t̄raz de d̄nico in deñ

xxxiiij. s. ⁊ vj. d.

Dicūt eciam d̄ci Iura^t qđ in d̄co cōmoto sunt viij Westuas
q^az quel; Westua c̄tinet in se v Randirs ⁊ quil; Randir
extenditur p anñ de redd^t ass̄io ad x. s. ⁊ viij. d. vid; ad iiij
anni t̄minos p eq^uli porcōe ad quel; t̄minū

Sm^a xxj. ti. vj. s. ⁊ viij. d.

vacat
qu^a
supius.

Dicūt ecciam qđ quel; Westua q̄ solebat pasce^t dñm cū
familia sua q^al^e in anno ⁊ Weysenteylu venatores cū canib;

đni falconarios cū auib; p aduent^s suos qđ quid^s ſuiciū vocatur
West^s ⁊ extendit^r p anū ad xxj. fi. vj. s. viij. đ. et sciend est
qđ quel; Westua debet redde ad quel; t^minū j M^ar vid; ad
iiij anni t^minos ut sup^a Sm^a xxj. fi. vj. s. ⁊ viij. đ.

Dicūt ecciam qđ viij ſuient^s de Keys debent pasci inf^a
dcm cōmoť p anū ⁊ extendit^r pot^a cui^slib; in die j. đ.

Sm^a xij. fi. iij. s. iiij. đ.

Dicūt ecciam qđ ij garc^s ⁊ ij equi đni debent sustentari
inf^a dcm cōmoť a festo oium sčoz usq; festū a^ploz Phi ⁊
Jacobi ⁊ extendit^r sustentačo cui^slib; garc^s cū equo in die
ij. đ. ut supius.

Sm^a lx. s. ⁊ iiij. đ.

Dicūt ecciā qđ j garčo ⁊ j equo Raglou debet sustentari
inf^a dcm cōmoť p idm tēpus ⁊ extendit^r illud ſuiciū ad ij. đ.
in die ut supius.

Sm^a xxx. s. ⁊ ij. đ.

Dicūt ecciam qđ liđi Walens de eod cōmoto dabūt auenā
ad p^bend dext^arij đni vid; quil; Walens j cribram auen^s ⁊
extendit^r q^el; cribra auen^s ad j. đ.

Sm^a ix. s. ⁊ xj. đ.

Dicūt ecciam qđ fines p^lita ⁊ pquis extendunt^r p anū ad
x. fi.

Sm^a x. fi.

I^m dicūt qđ hietta releuia ⁊ lerewita valent p anū c. s.

Sm^a c. s.

I^m dicūt qđ Pannağ porcoz de cōsuetudie val; p anū
xx. s.

Sm^a xx s.

I^m dicūt qđ quociens dñs iret in expedičoe aliqua fca
gen^lali sumoničoe de eundo secū de quol; domi moran^s sine
licencia hebit dñs j auiū p^cij v. s. qđ nesciunt extendere.

I^m dicūt qđ quando dñs iret in expedičoe ext^a comitať
de Cardigan qđ hebit de q^al; Westua iij. s. ⁊ iiij. đ. qđ
nesciunt extendere.

Sm^a lxxv. fi. xvij. s. ⁊ j. đ.

Extenta de Cōmoť Heninioc.

Iurati dci cōm^ti sil; Cadugan ap Letheri Griffit ap Ioru^d
Griffit pson Madoc ap Gronou đđ ap Ithel Felip Vouchan
Madoc ap Liwelin ap Ithel Madoc ap đđ Heynon ap đđ

APP. F. Griffit Vouchan Liuelin Forsat ⁊ Madoc ap Henr̄ dicūt p sc^{arm} suū q̄d sunt in dco cōmotf̄ ix Westuas de quibz vj Westuas respondent dno Regē ⁊ residue Eḡo Meneuenč ⁊ Abbt̄i de St^ata Florida q^az sex Westua quelibz Westua cōtinet in se v Randirs ⁊ respondit quilz Randir de redd̄ asiso p anū de xiiij. s. ⁊ iiij. d. vidz ad iiij anū ḡminos p eq^{ali} porcōe ad quēlz ḡminū Sm^a xvj. fi.

Iḡm dicūt q̄d quelz Westua solebat pasce dñm cū familia sua quaſ in anno ⁊ Weysonteulou venatoſ cū canibz falconaf̄ cū auibz suis p suos aduent^o q̄d quidem ſuiciū vocat^r Weest. ⁊ extēdit^r in qualz Westua ad iiij Macas p anū soluend̄ ad iiij annos ḡminos ut sup^a p eq^{ali} porcōe ⁊c. Sm^a xvj. fi.

Iḡm dicūt q̄d vj ſuientes de Keys debēt pasci inf^a dcm cōmot̄ p anū ⁊ extenditur pot^{ora} cui^olz ſuientis in die j. d.

Sm^a ix. fi. ij. s. ⁊ x. d.

Iḡm dicūt q̄d ij garcōn̄ ⁊ ij equi dñi debēt sustentaſ inf^a dcm cōmot̄ a festo om̄ium s̄coz usq; festū ap̄loz Phi ⁊ Jacobi ⁊ extendit^r sustentačo cui^olz garcōis cū equo in die ut supius

Sm^a lx. s. ⁊ iiij. d.

Iḡm dicūt q̄d j garc̄ ⁊ j equus Raglou ^{silz ballō pat^e} debet sustentaſ inf^a dcm cōmot̄ p idm tempus ⁊ extenditur illud ſuiciū ad ij. d. in die ut supius

Sm^a xxx. s. ⁊ ij. d.

Iḡm dicūt q̄d libi Walens de eod̄ cōmoto dabūt auenā ad pbend̄ dext^arij dñi vidz quilz Walēs j cribrā auen̄ ⁊ extendit^r quelz cribra auen̄ ad j. d.

Sm^a iiij. s. ⁊ vij. d.

Iḡm dicūt q̄d fines p̄hita ⁊ p̄quis eiusd̄ cōmoti valēt p anū ix. fi.

Sm^a ix. fi.

Iḡm dicūt q̄d hietta releuia ⁊ lereuita valēt p anū C. s.

Sm^a C. s.

Iḡm dicūt q̄d pannaḡ ^{ibid} de cōsuetudie valz p anū xl. s.

Iḡm dicūt q̄d est ibi quoddā Molendm cui^o due ptes ptinēt ad regē ⁊ valēt ille due ptes p anū xx. s.

Sm^a xx. s.

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APP. F.

Iſm dicūt qđ quociens dñs iret in expediçõe aliqua fca geñali ſumoniçõe de eundo ſecũ de qolib; domi morante ſine licencia hebit dñs j auũ p̄cii v. s.

Iſm dicūt qđ [] dñs iret in expediçõe ext^a coñ de Cardigan qđ hebit de q^alib; Westua iij. s. ⁊ iiij. d.

Sm^a lxiij. fi. ⁊ xj. d.

Extenta Ville de Treuillan.

Iſm Iurati dicūt qđ ^{est} ibidm quedam t̄ra in dnico que val; p anũ xxvj. s. ⁊ viij. Sm^a xxvj. s. ⁊ viij. d.

Iſm dicūt qđ est ibi qued t̄ra que dr t̄ra de Leswen ⁊ valet p anũ liij. s. ⁊ iiij. d. Sm^a liij. s. ⁊ iiij. d.

Iſm dicūt qđ opa ⁊ cõsuetudines cuſtimarioz ibidm valent p anũ ij. s. Sm^a ij. s.

Sm^a iiij. fi. ⁊ ij. s.

Sm^a Sm^az lxxvij. fi. ij. s. ⁊ xj. d.

Extenta Mañij de Lampadvaur fca in caſtino Sçi Mathie apli anno r̄ r̄ Edwardi Octauo coram dno Riçõ de Exoñ ⁊ Maõro Henr̄ de Bray p Mandat̄ dñi Reḡ p ſac^amẽt̄ ſubſcⁱptoꝝ

(m. 5.)

Cõmoõ Puith.

Reſ gou Wm ap dd ap Codugan Ddd ap Lewelin Griffit gouch Wurgeniu ap Kediur Wronou gouch Res ap Iouan Iouan Waucham Madoc ap Ioru^d Iuor ap Griffit Ad ap Madoc gothel Meredit ap Ioru^d qui Iuř dicūt p ſac^amẽt̄ ſuũ qđ est ibi quidam ſitis caſtri cũ villa Muro lapideo inclauſa que quidẽ villa contin; in longitudie

vid; lxxv pticas ⁊ in latitudie lxxj pticas , ptica xx pedũ

Iſm dicūt quod ſunt ibi iiij carucate t̄re in dnico que t̄ra dr Llanvaddafe q^arũ quel; carucaĩ t̄ra extendit^a p anũ ad vj ſot ⁊ viij. d. Sm^a xxvj. s. ⁊ viij. d.

Iſm est ibi quoddam p^atum iuxta aquam de Aberclaraw

APP. F. qđ nō est in eod̄ cōmoto et ideo quamvis extendatur ad C. s. nō ponitur in sm^a subseq̄nti quia sunt quid̄ Walens qui dicūt se h̄re ius in p̄d̄co p^{ato}.

Iťm dicūt quod sunt inf^a d̄cm cōmoť quatuor Westua q^az quelib; Westua continet in se quinq; Randirs 7 extendit^r quilib; Rantir de redd^o asiso ^{p anū} de x. s. 7 viij. đ. vidz ad iiij 7 minos p eq^{ali} porcōe ad queml; 7 minū

Sm^a x. fi. x[iij. s.] 7 iiij. đ.

Iťm dicūt qđ quel; Westua solebat pasce dñm cū familia sua q^{ater} in anno 7 Weysenteylu venatores cū [can]ib; dñi falconarios cū auib; suis p aduent^o suos qđ quid̄ 7 uiciū vocat^r West. 7 extendit^r illud West. in qual; Westua ad iiij M^{acas} p anū soluendas ad q^{atuor} 7 minos anū ut sup^a p eq^{ali} porcōe.

Sm^a x. fi. xiiij. s. 7 iiij. đ.

Iťm dicūt quod q^{atuor} 7 uient^o de Keys debent pasci inf^a d̄cm cōmoť p anū 7 extendit^a pot^{ora} cui^olib; in die j. đ.

Sm^a vj. fi. 7 xx. đ.

Iťm dicūt quod duo garcōn 7 duo equi dñi debent sustentari inf^a d̄cm cōmoť a festo oīum s̄coz usq; festū ap̄loz Phi 7 Jacob 7 extendit^r sustentacō ^{cui^olib;} garc̄ cū equo in die ij. đ.

Sm^a lx. s. 7 iiij. đ.

Iťm dicūt quod vnus garcō 7 vn^o equus Raglou sil; balfi pat^e debet sustentari inf^a d̄cm cōmoť p idm tēpus 7 extendit^r illud 7 uiciū in die ad ij. đ. ut sup^{ius}

Sm^a xxx. s. 7 ij. đ.

Iťm dicūt qđ libi Wallens de eodem cōmoto dabūt ^{auenā} ad p̄bend^o dext^{arij} dñi vidz quil; vnā cribram auen 7 extendit^r quel; cribra auen ad j. đ.

Sm^a x. s. 7 ix. đ.

Iťm dicūt qđ fines p̄fita 7 p̄quisita eiusdm cōmoti extendunt^r p anū ad C. s.

Sm^a patz.

Iťm dicūt qđ hietta releuia 7 lerewita ibidm extendunt^r p anū ad iiij lib^{as}.

Sm^a patz.

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APP. F.

Iŕm dicūt qđ Pannaġ de cōsuetudie extendit^r p anñ ad
xx. s. Sm^a pat³.

Iŕm dicūt qđ quociens dñs iret in expediçõe aliq^a tē^a
geñali sumoniçõe de eundo secū de quol³ domi morant sine
licencia heret dñs vnū auiū pēij v. s.

Iŕm dicūt qđ quando dñs iret in expediçõe ext^a comit de
Cerdigan qđ heret de q^alib³ Westua iij. s. ⁊ iiij. đ.

Sm^a xliij. fi. xvj. s. ⁊ iij. đ.

Cōmot^o de Croudin.

Iurati dēi cōmoti sil³; Ađ ap Howel Cadugan Voil
Cadugan ap Griffit Meylor ap Lewelin Ioru^d ap Griffit
đđ ap Griffit Vouchan Res ap Lewelin Griffit ap Howel
Howel Vauchan Griffit gouch Griffit Vauchan ap Madoc
Iouan Vouchan dicūt p sc̄m suū qđ sunt ibi in dnico viij
carucate t̄re que t̄ra dr Dynasmaylur q^az quel³ caruca^t t̄re
extendit^r p anñ ad x. s. Sm^a iiij. fi.

Iŕm dicūt qđ est vna caruca^t t̄re ađd Ruartheñ ⁊
extendit^r p anñ ad xij. s. Sm^a xij. s.

Iŕm dicūt qđ sunt inf^a dēm cōmot^o vj Westuas q^az quel³
Westua contin³; in se v Randirs ⁊ extendit^r quil³; Randir de
x. s. ⁊ viij. đ.
redd asiso p anñ ⁊ vid³; ad iiij t̄minos p eq^ali porçõe ad quē³
t̄minū Sm^a xvj. fi.

Iŕm dicūt qđ quelib³ Westua solebat pasçē dñm cū familia
sua q^ater in anñ ⁊ Weysenteylu venatores cū canib³ dñi
falconarios cū auib³ suis p suos aduent^o qđ quidem ſuiciū
vocat^r Weest ⁊ extendit^r illud Weest in qual³ Westua ad
q^atuor Marcas p anñ soluendas ad q^atuor t̄minos anni ut sup^a
p eq^ali porçõe Sm^a xvj. fi.

Iŕm dicūt qđ vj ſuient de Keys debent pasci inf^a dēm
cōmot^o p anñ ⁊ extendit^r pot^oa cui^ol³; in die j. đ.

Sm^a ix. fi. ij. s. ⁊ vj. đ.

dñi

Iŕm dicūt qđ iij garç ⁊ iij equi ⁊ debent sustenta^r inf^a

APP. F. dċm cōmoř a festo oīum scoř usq; festū ařloř Phi ř Jacobi ř extendit^r sustentaċo cui^l3 garċ cū equo in die ij. đ.

Sm^a iiij. fi. x. s. ř vj. đ.

Iřm dicūt řđ vnus garċ ř vnus equus Raglou sil3 balli pat^{ie} debēt sustentař inf^a dċm cōmoř p idm temp^o ř extendit^r illud řuiciū ad ij. đ. in die ut supius. Sm^a xxx. s. ř ij. đ.

Iřm dicūt řđ liři Walens de eod cōmoto debēt auenā ad řbenđ dext^arij đni vid3 quil3 vnā cribrā auen ř extendit^r quel3 cribra auen ad j. đ. Sm^a xv. s. ř vj. đ.

Iřm dicūt řđ ^{finis} p^hita ř pquis eiusđ cōmoti extendunt^r p anñ ad vj. fi. xiiij. s. ř iiij. đ. Sm^a pat3.

Iřm dicūt řđ ^{řđ} hietta releuia ř lerewita ibid extendunt^r p anñ ad v. fi. ř x. s. Sm^a pat3.

Iřm dicūt řđ Pannař de cōsuetudie extendit^r p anñ ad xl. s. Sm^a pat3.

Iřm dicūt řđ quociens ^{dñs} iret in expediċoe aliq^a řca geřali sumoniċoe de eundo secū de quol3 domi morant sine licencia řebit dñs j auiū řcij v. s.

Iřm dicūt řđ quando dñs iret in expediċoe ext^a comitař de Cardigan řđ řebit de q^alib3 Westua iiij. s. ř iiij. đ.

Sm^a lxxvj. fi. ř iiij. s.

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